

# LIGHT

FROM  
HEAVEN,

Discovering  
FOUNTAINE OPENED.  
The { ANGELS ACCLAMATIONS.  
CHURCHES RICHES.  
RICH POVERTIE.

*In foure Treatises.*

BY

The late Learned and Reverend Divine,

RICH. SIBS,

Doctor in Divinitie, Master of Katherine Hall  
in Cambridge, and sometimes Preacher  
at GRAYES INNE.

Published according to the Authors owne  
appointment subscribed with his hand;  
to prevent imperfect Copies.

AMOS 3. 7.

*Surely the Lord God will doe nothing, but he revealeth  
his secrets to his servants the Prophets.*

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1638.



# LIGHT

FROM  
HEAVEN.

DISCOVERING  
THE NATURAL ORIGIN OF  
ALL THE SOCIAL AFFAIRS  
IN THE CHURCHES, KINGDOM,  
AND HUMANITY.

BY  
THE REV. J. H. AND R. H. DAVIES.

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TO  
THE RIGHT  
HONOURABLE,  
ROBERT, Earle of  
WARWICK:

And to the Right Honourable,  
the Lady *SUSANNA*, Countesse  
of WARWICK; His pious  
CONSORT.

*Right Honourable,*

**H**ERE are two things  
common to man, whose  
nature is capable of Ho-  
nour: one, is an appetite of  
Honour; the other, a mista-  
king himselfe about the matter or way of  
Honour: Ambition stirres up the one,  
and Ignorance causeth the other; that  
swells, this poysons the heart of man.

## *The Epistle Dedicatorie.*

The first Humour did so farre transport some Ancients, that they placed very Felicitie in Honour, and made strange and unnaturall Adventures for the same. The second, as an Evill, made them to make that to be Honour, which is not ; and denie that to be Honour, which is Honour indeed. It is no Honour, to be wicked ; nor yet a way to Honour , with God, or good men : and yet some men doe *glory in their shame*, accounting Basenesse it selfe to be their Honour.

It is the highest Honour (and indeed, nothing so truly ennobleth ) to be truly gracious, and godly ; and yet, with multitudes of men, Religion and Godlinesse are thought staines and blemishes of Honour, ignobling Greatnesse it selfe, which they shun , as the greatest shame. The Scriptures make Godlinesse the formall and intrinsecall Cause, and Root of Honour : Nay, it is and was the opinion of the most moderate Philosophers , That Vertue is the proper *Basis* of Honour ; and that it doth belong to Vertue, as a Debt, and so much as vertuous, so much honou-

## *The Epistle Dedicatorie.*

honourable : and though it did not make, yet it did dresse a Morall happinesse. The Honour of being vertuous, is great to all ; most, unto Personages whose bloud runnes Noble, and Places are eminent : the World eyeth such most, and are willing to see, if they will shine ; and readie to commend, if they will be forward. When great ones are but in the common way of honouring God, which is meere formall, and verball ; this is pleasing, and many times winning name and fame unto themselves : But, when they are found upon the speciall way of honouring God, which is radicall, and vitall, the heart being inwardly affected with the love and purpose, and the life full of the courtes and discourtes of Godlinesse ; this makes Nobilitie it selfe glorious, and eminently to shine : And certaine it is, that such shall have from God the Honour of secret Acceptation, speciall Protection, externall Publication, and of eternall Glorification ; they being all Heires under<sup>a</sup> Blessing.

## *The Epistle Dedicatorie.*

This Honour, in all eminencie, I wish unto your Honours, by how much the more God hath alreadie advanced and enlarged your Names and Families, not onely in many outward, but also in many choise and spirituall respects. For your further helpe herein, I make my selfe bold to present you with certaine Sermons, heretofore preached by D. Sibbs; a man whose pietie and parts made him Honourable, living and dead. For me to commend the Author unto your Honours, were to make the World to judge him either a stranger unto you, or a man that had not ingratiated himselfe with you, whilest he lived neere unto you: I well knew, that he had an Honourable opinion of you both, and of yours; and that maketh me not blush, to passe these his owne Labours under your Noble Patronages. I know his Workes doe and will sufficiently prayse him; and you that knew and loved him so well, shall (in vouchsafing to reade over these ensuing Sermons) finde his spirit in them, and in a manner, heare him (although dead)

## *The Epistle Dedicatorie.*

dead) yet speaking unto you. Looke upon the Worke with acceptance, for the Fathers sake; and let the World know, that he was a man so deservedly respected of you, that his learned Labours shall profit you; and you by them may be quickned in all the passages of your life, to Honour that God who hath so much Honoured you: which is the heartie desire of

*Your Honours to be commanded,*

JOHN SEDGWICK.

As

To



## TO THE READER.

**T**He highest Points of Christian Religion, and such as are most above the Reach of Humane Wisedome, are those that lye below, in the Foundation; and therefore are they called the Mysteries of the Kingdome of Heaven, *Mat. 13. 11.* and the deepe things of God, *1 Cor. 2. 10.* And the knowledge of these things, is tearmed an ascending into Heaven, *Iohn 3. 13.* a knowledge of such things as eye hath not scene, nor eare heard, nor would ever have entred into the heart of man, had they not beene revealed to us by him that came downe from Heaven, even the sonne of man that is in Heaven. That blessed Apostle S. Paul, that was rapt up into the third Heaven, did yet chiefly desire to studie and teach these Principles of the Doctrine of Christ: I determined not to know

## To the Reader.

know any thing among you, save Iesus Christ, and him crucified, 1 Cor. 2. 2. *Yea, and after all his studie and teaching, was not ashamed to confesse of himselfe, that he was not yet perfect in the knowledge of Christ, nor had attained so much as might be attained, but was still therefore looking upward, and pressing forward to that which was before, Phil. 3. 12, 13. And indeed, what David acknowledged, concerning his searching the Scriptures in generall; that though he had proceeded further in the discoverie of Divine Truths, then those that went before him, Psal. 119. 99. I have more understanding then all my Teachers, for thy Testimonies are my meditation; yet he was still to seeke of that which might be knowne, Vers. 96. I have scene an end of all perfection, but thy Commandement is exceeding broad. (Even as those great Discoverers of the New-found Lands in America, at their returne were wont to confesse, that there was still a Plus-ultra, more might be descryed then was yet scene;) that may we say concerning those glorious things revealed unto us in the Gospel concerning Christ: Proceed we as farre as we can,*



## To the Reader.

Ephes. 3. 8.

can, in the studie of them; that, we know, will be nothing, to that which is still to be learned: for the Riches of Christ, herein discovered, are indeed unsearchable.

Eccles. 12. 11.

Heb. 5. 12.

It is no disparagement therefore at all, either to those that are the chiefe Masters of the Assemblies, to teach, or those that are of the highest Forme in Christs Schoole, to learne, againe, and that againe and againe, the first Principles of the Oracles of God. Sure I am, how ever others puffed up with an opinion of their owne worth, may be otherwise minded, the Reverend and learned Author of these ensuing Treatises was of this judgement; who, though he were a wise Master-builder, yet, according to the grace that was given unto him, (which was indeed like that of Elisha, in regard of the other Prophets, 2 King. 2. 9. the elder Brothers Priviledge, a double portion) he was still taking all occasions to lay well the foundation, and that in one of the most eminent Auditorias for Learning and Pietie that are in the Kingdome.

They that were his constant Hearers, know this well; they that were not, may see it by these his Sermons now published, (reduced, as was deemed

## To the Reader.

*deemed most fit, into foure severall Treatises) wherein, as the season required, he still tooke the opportunitie of instructing his Hearers in this great Mysterie of our Religion, The Incarnation of the Sonne of God; one of the chiefe Fundamentals of our Faith, one of the chiefe of those Wonders in the Mercy-Seat, which the Cherubins gaze at, which the Angels desire to prie into, 1 Pet. 1. 12. And indeed, by reason he spake at severall times, and by occasion of so many severall Texts of Scripture concerning this subject, there is scarce any one of those incomparabie benefits which accrew to us thereby, nor any of those holy impressions which the meditation hereof ought to worke in our hearts, which is not in some place or other sweetly unfolded. In the first Treatise, the Mysterie it selfe is indeed chiefly opened, and is therefore called, The Fountaine unsealed: the rest, as in so many streames, convey to us that Water of Life which issueth from thence; teaching us how to improve the knowledge hereof to the glory of God, and the spirituall enriching of our owne soules. The noted Humilitie of the Author I now the lesse wonder at, finding how often his thoughts dwelt*

## To the Reader.

*on the Humiliation of Christ. If we that now  
reade them, be not changed into the same  
image from glory to glory, it will be our  
owne fault. This take from me, the Treatises  
following are published by Copies of his Ser-  
mons which himselfe approoved and appointed,  
and that by subscribing his owne hand, purposely  
to prevent imperfect Copies. Embrace them  
therefore as truly his; and the Lord so raise  
up thy heart in the carefull perusall hereof, that  
thy profiting may be seene of all.*

*Lond. Woodstreet,  
April 18. 1638.*

Thine in the Lord Jesus,

A. JACKSON.

THE



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THE  
FOUNTAIN  
OPENED:

OR,  
THE MYSTERIE  
OF GODLINESS  
REVEALED.

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*The late learned and reverend Divine*  
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Doctor in Divinity, Master of Katherine Hall  
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JERL 3. 18.

*And a Fountaine shall come forth of the House of the  
Lord, and shall water the Valley of Shittim.*

EPHES. 3. 3.

*He hath made knowne the Mysterie unto me, which in  
other ages was not made knowne unto the sonnes of men.*

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# THE FOUNTAIN

OF  
LONDON

AND  
THE  
WATER

OF  
THE  
CITY

OF  
LONDON

AND  
THE  
WATER

OF  
THE  
CITY

OF  
LONDON





# THE FOUNTAINE OPENED.

OR,

## The *Mysterie* of *Godlinesse* REVEALED.

I TIMOTHY 3. 16.

*And without Controversie, Great is the Mysterie of  
Godlinesse.*

*God manifest in the flesh.*

*Iustified in the Spirit.*

*Seene of Angels.*

*Preached unto the Gentiles.*

*Beleeved on in the World.*

*Received up to Glorie.*



HERE are two things that God  
values more then all the World  
besides; the Church, and the  
Truth: the Church, that is the  
*Pillar and ground of Truth*, as it  
is in the former Verse; the  
Truth of Religion, that is the  
Seed of the Church. Now the blessed Apostle  
S. Paul being to furnish his Schollar *Timothie* to  
B the

The scope of  
the words.

the Miniſteriall Office, he doth it from two grounds eſpecially; from the dignitie of the Church, which he was to inſtruct and converſe in, and from the excellencie of the Myſteries of the Goſpel, that excellent Soule-ſaving Truth: here-upon he doth ſeriously exhort *Timothie* to take heed how he converſed in the Church of God, in teaching the Truth of God. The Church of God, it is *the Houſe of God*, a companie of people that God cares for more then for all mankind beſides; for whom the World ſtands, for whom all things are; *It is the Church of the living God, the Pillar and ground of Truth*. And for the Truth of God, that muſt be taught in this Church, that is ſo excellent a thing, that we ſee the bleſſed Apoſtle here uſeth great words, high ſtiles, loſtie expreſſions concerning it. As the matter is high, and great, ſo the holy Apoſtle hath expreſſions ſutable; a full heart breeds full expreſſions. As no man went beyond *S. Paul*, in the deepe conceit of his owne unworthineſſe, and of his ſtate by nature; ſo there was no man reached higher in large and rich thoughts, and expreſſions of the excellencie of Chriſt, and the good things we have by him: as we ſee here; ſetting forth the excellencie of the Miniſteriall Calling, being to deale with Gods Truth towards Gods people, he ſets forth Evangelicall Truth gloriously here; *Without controverſie, great is the Myſterie of Godlineſſe; God manifeſt in the fleſh, &c.*

The words divided.

In theſe words then there is, a Preface; and then, a particular explication; there is the Fountaine,

taine, or Spring, and the streames issuing from it; the Root, and the Branches; there is (as it were) a Porch to this great House. Great Buildings have faire entrances; so this glorious description of the Mysteries of the Gospel, it hath a faire Porch, and entry to it: *Without controversie, great is the Myserie of Godlinesse.*

Then the Fabrick it selfe is parcelled out in six particulars:

*God manifest in the flesh.*

*Iustified in the Spirit.*

*Seene of Angels.*

*Preached unto the Gentiles.*

*Beleeved on in the World.*

*Received up to Glorie.*

First, for the Preface; whereby he makes way to rayse up the spirit of *Timothie* (and in him us) unto a reverent and holy attending to the blessed Mysteries that follow.

*Without controversie, great is the Myserie of Godlinesse.*

In this Preface, there is first the thing it selfe, *Godlinesse.*

Then the description of it, it is a *Myserie.*

And the adjunct, it is a *great Myserie.*

And then the scale of it; it is a *great Myserie without all controversie*: by the confession of all, as the word *ὁμολογουμένως* signifies, there are none that ever felt the power of *godlinesse*, but they have confessed it to be a *great Myserie.*

*Godlinesse is a Myserie, and a great Myserie; and*

it is so, under the seale of publike confession : to observe somewhat from each of these.

*Godlinesse.*

Godlinesse,  
what.

*Godlinesse*, is either the Principles of Christian Religion, or the inward disposition of the soule towards them, the inward holy affection of the soule ; the word implyeth both : for *Godlinesse* is not onely the naked Principles of Religion, but likewise the Christian affection, the inward bent of the soule, sutable to Divine Principles ; there must be a godly disposition, carrying us to godly Truths. That *Godlinesse* includes the Truths themselves, I need goe no further then the connexion: In the last words of the former Verse, *The Church is the Pillar and ground of Truth* ; and then it followes, *Without controversie, great is the Myserie* (he doth not say of *Truth*, but) of *Godlinesse* ; in stead of *Truth*, he sayth *Godlinesse*.

The same word implyes the Truths themselves, and the affection and disposition of the soule toward them Truths, to shew that both must alway goe together. Wheresoever Christian Truth is knowne as it should be, there is a supernaturall Light ; it is not onely a godly Truth in it selfe, but it is embraced with godly affections. These blessed Truths of the Gospel, they require and breed a godly disposition ; the end of them, is *godlinesse*, they frame the soule to *godlinesse*. Thus we see the Truths themselves are *godlinesse*, carrying us to God, and holinesse ; that I need not  
much

much stand on. But that there must be an affection answerable, and that this Truth breeds this, is a little to be considered, Why is Religion it selfe called Faith, and the grace in the soule also called Faith? To shew that *Faith*, that is, the Truth revealed (as we say, the *Apostles Faith*) it breeds Faith, and must be apprehended by *Faith*: therefore one word includes both the object, the thing beleaved, and likewise the disposition of the soule to that object: So, here *godlinesse* is the thing it selfe, the Principle of Religion, and likewise the disposition of the soule, that those Truths worke, where they are entertained as they should be. Hence followes these other Truths briefly.

First of all, that no Truth breeds *godlinesse*, and pietie of life, but Divine Truths; for that is called *godlinesse*, because it breeds *godlinesse*: all the devices of men in the world cannot breed *godlinesse*, all is superstition, and not *godlinesse*, that is not bred by a Divine Truth.

Againe, hence, in that Divine Truth is called *Godlinesse*, it shewes us, if we would be *godly*, we must be so from reasons of Christianitie: not (as I said) by framing devices of our owne, as gracelesse foolish men doe; as we see in Poperie, it is full of Ceremonies, of their owne devising: but if we will be *godly*, it must be by reasons and motives from Divine Truth; that breeds *godlinesse*. It is but a bastard *godlinesse*, a bastard Religion, that is from a good intention, without a good ground: therefore the word implyes both

Divine Truth  
onely breeds  
goodnesse.

From what  
reasons we  
must be *godly*.

the Tenent, the Doctrine, and the frame of Soule answerable to that Doctrine. Good Principles, without an impression of it on the soule, is nothing, it will but helpe us to be damned ; and *godlinesse*, without a frame of doctrine, is nothing but superstition : *godlinesse* in doctrine, frames the soule to *godlinesse* in conversation. There are many, that out of a naturall superstition (which is alway accompanied with a poysonfull malicious disposition against the Truth of God) they will have devices of their owne ; and those they will force, with all their power : but if we will be *godly*, it must be from reasons fetched from Divine Truth.

True Christian,  
an, who.

Again, hence we may fetch a rule, of discerning when we are *godly*, what makes a true Christian ? When he nakedly beleeves the grounds of Divine Truth, the Articles of the Faith, when he can patter them over, doth that make a true Christian ? No ; but when these Truths breed, and worke *godlinesse* : for, Religion is a *Truth according to godlinesse*, not according to speculation onely, and notion : Wheresoever these fundamentall Truths are embraced, there is *godlinesse* with them ; a man cannot embrace Religion in *truth*, but he must be *godly*. A man knowes no more of Christ, and divine things, then he values, and esteemes, and affects, and brings the whole inward man into a frame, to be like the things ; if these things worke not *godlinesse*, a man hath but a humane knowledge of divine things ; if they carry not the Soule to trust in God, to hope in God,

God, to feare God, to embrace him, to obey him; that man is not yet a true Christian: for Christianitie is not a naked knowledge of the Truth, but *Godlinesse*.

Religious Evangelicall Truth, is *wisedome*; and *Wisedome* is a knowledge of things directing to practise: A man is a wise man, when he knowes so as to practise; what he knowes: the Gospel is a Divine *Wisedome*, teaching practise as well as knowledge; it workes *godlinesse*, or else a man hath but a humane knowledge of divine things. Therefore, he that is *godly*, he beleeves aright, and practiseth aright: he that beleeves ill, can never live well; for he hath no foundation, he makes an Idoll of some conceit he hath, besides the Word: and he that lives ill, though he beleeve well, shall be damned too. Therefore a Christian hath godly Principles out of the Gospel, and a godly carriage futable to those Principles. And indeed, there is a force in the Principles of *Godlinesse* (from Gods love in Christ) to stirre up to *godlinesse*: the Soule that apprehends Gods Truth aright, cannot but be *godly*. Can a man know Gods love in Christ incarnate, and Christs suffering for us, and his sitting at the right hand of God for us, the infinite love of God in Christ, and not be carryed in affection backe to God againe, in love, and joy, and true affiance, and whatsoever makes up the respect of *godlinesse*? It cannot be. Therefore, it is not a cold naked apprehension, but a spirituall knowledge, when the Soule is stirred up to a futable  
dis-

Divine Truth,  
Wisedome.



diſpoſition, and carriage, that makes *godlineſſe*.  
Now this *godlineſſe* is

*A Myſterie.*

Myſterie, what.

What is a Myſterie ?

The word ſignifies a hidden thing ; it comes of *Muin*, which is to ſhut or ſtop the mouth from divulging. As they had their Myſteries among the Heathen, in their Temples, which they muſt not diſcover : therefore there was an Image before the Temple with his finger before his mouth, ſhewing that they muſt be ſilent in the diſcoverie of hidden Myſteries. Indeed, the Myſteries of the Heathens were ſo ſhamefull, that they did well to forbid the diſcoverie of them; but I ſpeake onely to unfold the nature of the word, which is to ſhut or keepe ſecret.

1  
That, that was ſecret.

A Myſterie is a ſecret, not onely for the preſent, but that it was a ſecret, though it be now revealed: for the Goſpel is now diſcovered : It is called a Myſterie, not ſo much that it is ſecret, but that it was ſo, before it was revealed.

2  
That the reaſon of it is hid.

In the ſecond place, that is called a Myſterie in the Scripture, which howſoever it be cleare for the manifeſtation of it, yet the reaſons of it are hid : As the conversion of the *Gentiles*; that there ſhould be ſuch a thing ; why God ſhould be ſo mercifull to them ; it is called a Myſterie. So the calling of the *Jewes*, it is called a Myſterie, though the thing be revealed ; yet, that God ſhould be ſo wondrous mercifull to them ; that is a Myſterie. When there is any great reaſon, that

we

we cannot ſearch into the depth of the thing, though the thing it ſelfe be diſcovered, that is a Myſterie; as the converſion both of *Jewes* and *Gentiles*.

In the third place, a Myſterie in Scripture is taken for that that is a Truth hid, and is conveyed by ſome outward thing. Marriage is a Myſterie, becauſe it conveyes the hidden ſpirituell Marriage betweene Chriſt and his Church. The Sacraments are Myſteries; becauſe in the one, under Bread and Wine, there is conveyed to us the benefits of Chriſts body broken, and his blood ſhed; and in the other, under Water, a viſible outward thing, there is ſignified the blood of Chriſt.

In a word (to cut off that which is not pertinent) *Myſterie* in Scripture is either the generall body of Religion, or the particular branches of it: The generall body of Religion is called a Myſterie, in this place; the whole Chriſtian Religion is nothing but a continued Myſterie, a continuation of Myſteries, a chayning together of Myſterie upon Myſterie.

And then the particular branches are called Myſteries, as I ſaid before: The converſion of the *Jewes*, and likewise of the *Gentiles*, before it was accompliſhed, it was a Myſterie; ſo the union betweene Chriſt and the Church, it is a great Myſterie, *Eph. 5.* but the whole Goſpel is here meant, as Chriſt ſayth, *Marke 4. The Myſteries of the Kingdom of God*; that is, the deſcription of the Goſpel. What is the Goſpel? The Myſterie of Gods Kingdom, of Chriſts Kingdom; a Myſterie,

3  
That is conveyed by outward things.

*Ephes. 5.*

Chriſtian Religion a Myſterie.

Branches of Religion, Myſteries.

*Ephes. 5.*

*Marke 4.*

The Gospel a  
Myserie.

<sup>2</sup>  
Because it was  
hidden.

Gen. 3.

discovering how Christ reignes in his Church; and a Myserie, of bringing us to that heavenly Kingdome. So then, the whole Evangelicall Truth is a *Myserie*,

For these Reasons,

First of all, because it was hid, and concealed from all men, till God brought it out of his owne bosome: first, to *Adam* in Paradise, after the fall, and still more clearly afterward to the *Jewes*; and in Christs time, more fully to *Jewes* and *Gentiles*. It was hid in the brest of God; it was not a thing framed by Angels, or men. After man was fallen to that cursed state, this Plot, of saving man by Christ, came not into the head of any creature; to satisfie justice, by infinite mercie; to send Christ to die, that justice might be no loser; it could come from no other brest but Gods, it must be a Divine heavenly Wisdome. Therefore it was a Plot devised by the blessed Trinitie, the Father, Sonne, and Holy-Ghost; it was hid in the secret Closet of Gods brest, Christ brought it out of the bosome of his Father; *No man hath seene God at any time; Christ the onely begotten Sonne, in the bosome of the Father*, he discovers the Father, and his meaning to mankind. Who ever could have thought of such a depth of mercie unto fallen man, when God promised the *blessed Seed*, Gen. 3. if God himselfe had not discovered it? Therefore, this reconciling of justice and mercie, it is a Myserie of heavenly wisdome, that the creature could never

## Godlinesse a Myserie:

11

never thinke of; as it is excellently set downe,  
1. Cor. 2. through the whole Chapter.

1 Cor. 2.

Again, it is a *Myserie*; because when it was revealed, it was revealed but to few: it was revealed at the first but to the *Iewes*; *God is knowne in Iurie*, &c. it was wrapped in ceremonies, and types, and in generall promises, to them; it was quite hid from most part of the world.

2  
Revealed to few.

Again, when Christ came, and it was discovered to the *Gentiles*; yet it is a *Myserie* even in the Church, to carnall men, that heare the Gospel, and yet doe not understand it, that have the veile over their hearts; it is *hid to them that perishe*, though it be never so open of it selfe to those that beleeve.

3  
Hid from carnall men.

In the fourth place, it is a *Myserie*; because though we see some part and parcell of it, yet we see not the whole Gospel; we see not all, nor wholly; *we see but in part, and know but in part*: so it is a *Myserie*, in regard of the full accomplishment.

4  
It is revealed but in part.

Yea, and in the next place it is a *Myserie*, in regard of what we doe not now, but shall hereafter know. How doe we know Divine Truths now? In the Mirror of the Word, and Sacraments, we know not Christ by sight; that manner of knowledge is reserved for Heaven: so, here we know as it were in a kind of *Myserie*; we see divine things wrapped up in the Mirror of the Word, and the *Myseries* of the Sacraments: Indeed, this comparatively to the *Iewish* Church, is to *see the face of God in Christ*; a cleare sight: but compared

5  
In regard of what we shall know.

to that we shall have, it is to see in a Glasse, or Mirror; if we looke back, it is a cleare sight; if we looke forward, it is a sight as it were in a Myserie: even that little that we doe know, we doe not know it, as we shall know it in Heaven.

*Question.*

But is the Doctrine of the Gospel it selfe onely a Myserie?

*Answer.*

Every Grace a  
Myserie.

Faith.

Reformation.

No: All the Graces are Mysieries, every Grace. Let a man once know it, and he shall find, that there is a Myserie in Faith; that the earthly soule of man should be carryed above it selfe, to beleeve supernaturall Truths, and to depend upon that he sees not; to sway the life, by reasons spirituall: That the heart of man should beleeve, that a man in trouble should carry himselfe quietly and patiently, from supernaturall supports and grounds, it is a Myserie: That a man should be as a Rocke, in the midst of a storme, to stand unmoveable, it is a Myserie: That the carriage of the soule should be turned universally, another way; that the judgement and affections should be turned backward, as it were; that he that was proud before, should now be humble; that he that was ambitious before, should now despise the vaine World; that he that was given to his lusts and vanities before, should now, on the contrary, be serious, and heavenly minded: here is a Myserie indeed, when all is turned backward. Therefore we see how *Nicodemus* (as wise as he was) it was a Riddle to him, when our blessed Saviour spake to him of the New-Birth, that a man should be wholly changed,

changed, and new-molded ; that a man ſhould be the ſame, and not the ſame ; the ſame man for ſoule and body, yet not the ſame, in regard of a ſupernaturall life and being put into him, carrying him another way, leading him in another manner, by other rules and reſpects, as much different from other men, as a man differs from a beaſt. A ſtrange Myſterie, that rayſeth a man above other men, as much as another man is above other creatures. For a man to be content with his condition, in all changes, and varieties ; when he is caſt and toſſed up and downe in the world, to have a mind unmoveable, it is a Myſterie: Therefore S. Paul ſayth, *Philip. 4. I have entred into Religion (as it were) I have conſecrated my ſelfe*, the word is wondrous ſignificant ; *I have learned this Myſterie, to be content.* It is a Myſterie, for a man to be toſſed up and downe, and yet to have a contented mind ; *I can want, and I can abound, I can doe all through Chriſt, that ſtrengtheneth me* : Why ? I have conſecrate my ſelfe to Chriſt, and Religion, and from them I have learned this point, to be content. Therefore in the Text here (as we ſhall ſee afterwards) not onely Divine Truths are a Myſterie, *Great is the Myſterie of Godlineſſe* ; but he inſiſts in particular Graces ; *Preached to the Gentiles, Beleeved on in the World* : theſe are Myſteries.

In Chriſt, all is Myſteries ; two natures, God and man, in one perſon ; mortall, and immortall ; greatneſſe, and baſeneſſe ; infiniteneſſe, and finitenefſe, in one perſon.

All in Chriſt  
Myſteries.

The Church  
mysticall.

*Simile.*

*Coloss. 3.*

*Vse 1.*  
Religion, why  
persecuted.

*Simile.*

The Church it selfe is a mysticall thing: For under basenesse, under the scorne of the world, what is hid? A glorious people. The state of the Church in this world, it is like a Tree that is weather-beaten, the leaves and fruit are gone, but there is life in the root. So, what is the Church? A companie of men that are in the world, without glory, without comelinesse and beautie; yet notwithstanding, they have life in the root, a hidden life: *Our life is hid with Christ, in God, Coloss. 3.* The Church hath a life, but it is a hidden mysticall life, a life under death; they seeme to die to the world, but they are alive: This is excellently and rhetorically followed by *S. Paul*; *As dying, and yet we live; as poore, yet making many rich.* A strange kind of people; poore, and rich; living, and dying; glorious, and base; yet this is the state of the Church here in this world: they are an excellent people, but they are veiled under infirmities of their owne, and the disgraces and persecutions of the world. So, we see both the Doctrine it selfe, and the Graces, and the Head of the Church, and the Church it selfe, are nothing but Mysteries.

Is it so, that Religion is a *Mysterie*? Then first of all, doe not wonder that it is not knowne in the world; and that it is not onely not knowne, but persecuted, and hated. Alas, it is a hidden thing, men know not the excellencie of it. As great mens sonnes in a forraine Countrey, they find not entertainment answerable to their worth, but as they are apprehended to be by strangers:



strangers: so these Divine Truths they find little acceptance in the world, because they are Mysteries; not onely Mysteries in the Tenent, but in the practise; therefore the practise finds such opposition in the world: *Father forgive them*, saith our blessed Saviour, *they know not what they doe*. The world knowes not what they doe, when they hate and persecute Religion, and religious persons. The Church is a mysticall thing, and Religion is a Mysterie, it is hid from them. Shall we be mooved with the disgracefull speeches of carnall men? They speake they know not what; the thing they speake against, is a Mysterie: Therefore, what should we regard the speeches of the world, or follow the example of the world, in embracing Religion? Religion is a Mysterie: Let the world be never so great, it is not the knowledge of great men, or of rich men, it is the knowledge of godly men, it is a *Mysterie of Godlinesse*: Shall we follow the example of the world in Religion, when it is a Mysterie, and a *Mysterie of Godlinesse*, that onely godly men know, and embrace? Looke not therefore to the greatnesse of place, or parts, &c. it is a *Myserie*.

Againe, if it be a Mysterie, then it should teach us to carry our selves sutable to it. Nature taught even the Heathens to carry themselves reverently in their Mysteries; *procul este profani*: away, be gone all prophane. Let us carry our selves therefore reverently toward the Truth of God, towards all Truths, though they be never

Use 2.

How to carry  
our selves in  
Religion.



Rom. II.

At the Sacra-  
ment.In hearing the  
Word.

ſo contrarie to our reaſon ; they are Myſteries altogether above Nature : There are ſome ſeeds of the Law in Nature, but there are no ſeeds in Nature of the Goſpel ; therefore we ſhould come to it with a great deale of reverence. *S. Paul* teacheth us an excellent Leſſon, *Rom. II.* When he entred into a depth that he could not fathome, doth he cavill at it ? No: *Oh, the depth ! Oh, the depth !* So in all the Truths of God, when we cannot comprehend them, let us with ſilence reverence them, and ſay with him, *Oh, the depth !* Divine things are Myſteries, the Sacraments are Myſteries ; let us carry our ſelves towards them with reverence. What is the reaſon, that there is one word in the *Greeke*, and in other Languages, to ſignifie both common, and prophane ? Becauſe thoſe that come with common affections, and common carriage, to holy things, they prophane them ; becauſe, as the things are great, ſo they require a ſutable carriage, not a common carriage. We prophane the Sacrament, if we take the Bread and Wine as a common Feaſt : as *S. Paul* ſaith, *You diſcerne not the Lords Body.* We prophane Myſteries, when we diſcerne not. Beaſts and beaſt-like men diſcerne not the relation of things ; that theſe outward elements have reference to great matters, to the *Body and Bloud of Chriſt* : they doe not diſcerne them from common Bread and Wine, though they be uſed to rayſe up our ſoules to the *Bread of Life.*

So likewiſe, when we come to the Word of God, and looke not to our feet, but come to the Church,

Church, as if we went to a Play, or some common place, without prayer, without preparation; when we come with common affections, this is to come prophanely. Here we come to Mysteries, to high things, to great matters: Therefore, when we come to converse with God, we must not come with common affections; we must carry our selves holily, in holy businesse, or else we offer to God *strange fire*: *God was in this place*, sayth *Iacob*, and *I was not aware of it*. So when we come to heare the Word, when we goe to pray, when we receive the Sacrament, God is here, and Mysteries are here, and we are not aware of it. It is a shame for us, not to labour to bring futable dispositions. It is a matter of that consequent, life or death depends upon it. You know what *S. Paul* sayth, *1 Cor. 11.* *For this very cause, some are sick and weake, and some sleepe, some die: Why? For comming with common affections, for not discerning the Lords Body, for not examining our selves, for not having answerable dispositions to the greatnesse of the Mysteries we goe about. Let us not thinke it enough to come to the Sacrament, and then to let the reines loose to all kind of vanitie; the very Heathens would be ashamed of that. It is the bane and blemish of Religion, and such a thing, for which we may feare, that God will give whole Christendome a purge (I meane) for our excesse.*

1 Cor. 11.

There is a lawfull use of Feasting, and comely Recreations; but to come with unjustifiable Vanities (that are not fit at any time) when we should

Application to  
the Feast of  
Christs Nati-  
vite.

ſhould honour God for the greateſt Gift that ever was, for the Incarnation of his Sonne; to be more prophanely diſpoſed then, and to give our ſelves to more looſe courſes then at other times; how can it but provoke the Juſtice of God, eſpecially it being common? Amongſt other things, we may juſtly looke for the Vengeance of God for this, not onely upon this or that place, for it is the fault of *Chriſtendome*. Shall we carry our ſelves thus prophanely at theſe times, when we ſhould walke in a holy diſpoſition? Is this the way to be thankfull to God? Let us labour to entertaine and embrace theſe Myſteries of the Goſpel as we ſhould, with a ſutable carriage to them: for the Goſpel will no longer tarry, then it hath ſutable love and affection to the greatneſſe of the thing. The Goſpel may leave us we know not how ſoone, and goe to people that are as barbarous as we were, before the Goſpel came to us. The *Romans* thought, they had Victorie tyed to them; but we have not theſe Myſteries of the Goſpel tyed to us. If we labour not for an answerable carriage; as God hath removed the Goſpel from the Eaſterne Churches of *Aſia*, that are under the tyrannie of the *Turks* now, ſo he may, and we know not how ſoone, take away theſe bleſſed and glorious Myſteries. Let us reverence theſe Myſteries, and bleſſe God for them, and labour to expreſſe our thankfulneſſe in our lives and converſations, that God may delight to continue with us, and continue his bleſſed Truth among us. Doe but conceive

ceive in your owne selves, what equitie is it, that Truths should be obtruded to men that care not for them ? That live under the Mysteries of the Gospel, with as much libertie to the flesh, as if they had never heard of it ; that their lives are not better then *Pagans*, perhaps worse : When these things grow generall, will God continue these Mysteries to us, when there is such a disproportion of affection, and carriage ? Judge of these things. God should deale justly with us, if he should leave us to the darknesse of *Gentilisme*, and *Poperie*, and confusion, and carry the Gospel further West still, to a people that never heard of it, where it should have better entertainment then it hath had of us. I beseech you, let us labour to carry our selves answerable to this blessed and great Myserie, if we would have it continued longer among us.

Againe, are these things *Mysteries*, *great Mysteries* ? Let us blesse God, that hath revealed them to us ; for the glorious Gospel. Oh, how doth *S. Paul*, in every Epistle, stirre up people to be thankfull, for revealing these *Mysteries* ? What cause have the *Gentiles*, that were in the shadow of death before, to be thankfull to God ? What kind of Nation were we in *Iulius Cæsars* time ? As barbarous as the West *Indians* ; the *Canibals* were as good as we. We that were so before ; not onely to be civillized by the Gospel, but to have the meanes of salvation discovered ; what cause have we to be enlarged to thankfulnesse ? And shall we shew our thankfulnesse, in provo-

king

Use 3.

To blesse God  
for these My-  
steries.

king his Majestie? There is nothing in the world that is a ground of that thankfulness, as the glorious Gospel, that brings such glorious things as it doth. Men are thankfull to men, for teaching and discovering the Mysteries of their Trades; and shall God discover the great Mysteries of the Gospel of Christ, and shall not we be thankfull? Are there not thousands that *sit in darkenesse*? The *Romish Church*, is it not under the *Mysterie of Iniquitie*? And that we should have the glorious Mysteries of the Gospel revealed to us; that the Veile should be taken off, and we should *see the face of God in Christ*; what a matter of thankfulness is it to all gracious hearts, that ever felt comfort by it?

*Vse 4.*  
Not to set on  
Myseries with  
humane parts.

Again, it is a *Mysterie*: Therefore it should teach us likewise, not to set upon the knowledge of it with any wits or parts of our owne; to thinke to search into it meerely by strength of wit, and studie of Bookes, and all humane helps that can be: it is a *Mysterie*, and it must be unveiled by God himselfe, by his Spirit. If we set upon this *Mysterie* onely with wits and parts of our owne, then what our wits cannot pierce into, we will judge it not to be true; as if our wits were the measure of Divine Truth; so much as we conceive, is true; and so much as we cannot conceive, is not true. What a pride is this in flesh, in wormes of the Earth, that will make their owne apprehensions, and conceits of things, the measure of Divine Truth, as Heretikes heretofore have done? It was the fault of the Schoolemen

men in later times ; they would come with their Logick onely, and strong wits, and such Learning as those darke times afforded, to speake of Grace, of the Gospel of justification ; they spake of it, and distinguished in a meere metaphysicall and carnall manner : therefore they brought onely humane Learning ; they were furnished with *Plato*, and other naturall Learning ; and with these, they thought to breake through all the Mysteries in Religion. We must not struggle with the difficulties of Religion, with naturall parts.

It is a Myserie : now therefore it must have a double veile tooke off ; a veile from the thing, and the veile from our eyes. It is a Myserie, in regard of the things themselves, and in regard of us. It is not sufficient, that the things be lightsome that are now revealed by the Gospel, but there must be that taken from our hearts, that hinders our sight. The Sunne is a most glorious creature, the most visible object in the world ; what is that to a blind man, that hath skales on his eyes ? So Divine Truth is glorious, it is Light in it selfe, but there are skales on the eyes of the soule, there is a filme that must be taken off : there is a veile over the heart, as *S. Paul* sayth of the *Iares* ; therefore they could not see the scope of *Moses*, directing all to Christ : naturally, there is a veile over mens hearts ; and that is the reason, that though they have never so many parts, and the things be light in themselves, yet they cannot see : Therefore, I say, the veile must be taken both from the things, and from

*Simile.*

*Use 5.*  
Mysterie of  
Religion a-  
bove Reason.

*Question.*

*Answer.*  
What use Rea-  
son hath in  
Religion.

*simile.*

Reason must  
stoupe to  
Faith.

from our hearts, that Light being shed into light.  
some hearts, both may close together.

Againe, being a *Mysterie*, it cannot be ray-  
sed out of the Principles of Nature, it cannot be ray-  
sed from Reasons.

But hath Reason nouse then in the Gospel?

Yes; sanctified Reason hath, to draw sanctified  
conclusions from sanctified Principles; thus farre  
Reason is of use in these Mysteries, to shew, that  
they are not opposit to Reason; they are above  
Reason, but they are not contrarie to it; even as  
the light of the Sunne it is above the light of a  
Candle, but it is not contrarie to it. The same  
thing may be both the object of Faith, and of  
Reason. The immortalitie of the soule, it is a  
matter of Faith; and it is well proved by the  
Heathen; by the light of Reason. And it is a  
delightfull thing to the soule, in things that Rea-  
son can conceive of, to have a double Light; for  
the more Light, the more comfort; to have both  
the Light of Nature, and the Light of Grace, and  
of Gods Spirit.

That which Reason should doe here, is to stoupe  
to Faith in things that are altogether above Rea-  
son; as to conceive Christ in the Wombe of a  
Virgin, the joyning of two Natures in one, the  
Trinitie of Persons in one Divine Nature, and  
such like: Here it is the greatest reason, to yeeld  
reason to Faith; Faith is the reason of Reason,  
in these things; and the greatest reason is, to  
yeeld to God, that hath revealed them. Is not  
here the greatest reason in the world, to beleieve  
him



him that is Truth it selfe ? He hath sayd it ; therefore Reason it selfe sayth, it is the greatest reason to yeeld to God, who is Truth it selfe : therefore Faith stands with the greatest reason that can be : For things have a greater being in Gods Word, then in themselves, and Faith is above Reason ; therefore it is the reason of reasons, to beleeve when we have things revealed in the Word : that is one use of Reason in Mysteries, to stop the mouthes of gaine-sayers by Reason, to shew that it is no unreasonable thing to beleeve.

Againe, seeing it is a *Mysterie*, let no man despaire : It is not the pregnancie of the Scholar here, that carryes it away ; it is the excellencie of the Teacher : if Gods Spirit be the Teacher, it is no matter how dull the Scholar is, it is a *Mysterie*. Pride in great parts, is a greater hinderance, then simplicitie in meaner parts : Therefore Christ, in *Mat. 11.* he glorifies God, that he had revealed *these things to the simple*, and concealed them from the proud. Let no man despaire ; for the Statutes of God *give understanding to the simple*, as the Psalmist sayth. God is such an excellent mighty Teacher, that where he finds nowit, he can cause wit : He hath a priviledge above other Teachers, he doth not onely teach the thing, but he gives wit and understanding. It is a *Mysterie* : therefore as none should be so proud, as to thinke to breake thorow it with wit and parts, so let none despaire ; considering, that God can rayse shallow and weak wits to apprehend this great Mysterie.

It

*Vse 6.*  
Not to despaire  
of learning  
Religion.

*Mat. 11.*

*Psal. 19.*



Vse 7.

To take heed  
of slighting  
Divine Truths.*Question.*  
How to know  
this Mysterie.*Answer.*  
I  
By Prayer.  
Tit. 2.Necessitie of  
depending on  
Gods Spirit.

It is a Mysterie: therefore take heed of slighting Divine Truths. The emptie shallow heads of the world make great matters of trifles, and stand amazed at baubles, and vanities, and thinke it a grace, to slight divine things: this great Mysterie of godlinesse they despise; that which the Angels themselves stand in wonderment at, and are students in, that the wits of the world they slight, and despise, or dally withall, as if it were a matter not worth reckoning: but I leave such to reformation, or to Gods just judgement, that hath given them up to such extremitie of madnesse, and folly. Let us labour to set a high price on the Mysteries of godlinesse.

How shall we come to know this Mysterie as we should, and to carry our selves answerable?

We must desire God to open our eyes; that as the Light hath shined, as the Apostle saith, *Tit. 2. the Grace of God hath shined*; as there is a lightfomenesse in the Mysteries, so there may be in our eye. There is a double Light required to all things in nature, the lightfomenesse in the *Medium*, and in the sight; so here, though the Mysteries be now revealed by Preaching, and Bookes, and other helpes; yet to see this Mysterie, and make a right use of it, there is required a spirituall Light, to joyne with this outward Light. And hence comes a necessitie of depending upon Gods Spirit, in conversing in this Mysterie. There must be an using of all helpes, and meapes, or else we tempt God; we must reade, and heare,  
and

and above all, we must pray: as you see *David*, in *Psal. 119.* *Open mine eyes, Lord, that I may see wonders in thy Law.* There are wonders in thy Law, but my eyes must be opened, to see them. He had sight before, but he desires still a further and clearer sight; and as the poore man in the Gospel, that cryed after Christ, when he was asked, *what wouldest thou have? Lord, that my eyes might be opened.* So should every one of us (considering it is such a ravishing Mysterie) crie after God, and Christ; *Lord, that my eyes might be opened, that I may see wonders in thy Law; that I may see the wonders in thy Gospel, the unsearchable riches of Christ.* Therefore it is that *S. Paul*, in *Ephes. 1.* and *Ephes. 3.* he prays for the Spirit of revelation, that God would vouchsafe that Spirit to take away the veile of ignorance and unbeleeve from our soules, that we may see, and as it is, *Eph. 3.* *that we may comprehend the height, and bredth, and length, and depth, and all the dimensions of Gods love in Christ.* This must be done by the Spirit of God: for as *S. Paul* divinely reasons, in *1 Cor. 2.* *who knowes the things of God, but the Spirit of God?* Therefore we must plow with Gods Heyfer; if we would know the things of the Spirit, we must have the same Spirit.

Now the Spirit doth not onely teach the Truths of the Gospel, but the application of those Truths, that they are ours; this Truth of the Gospel is mine, the Sacrament seales it to me. The preaching of the Word takes away the veile from the things, and the Spirit takes away the  
D veile

*Psal. 119.*

*Eph. 1.*  
*Eph. 3.*

*1 Cor. 2.*

The Spirit  
teacheth to  
apply Truths.

veile from our soules. It is the office of the Spirit, to take the veile off the heart, and to lighten our understandings, and likewise to be a Spirit of application to us in particular. It is to no purpose to know that these things are Mysteries, unlesse they be for us, and for our good ; that we know Christ is ours, and that God is reconciled to us : Therefore, sayth the Apostle, *he hath given us the Spirit, to know the things that are given us of God*, in particular. So the Spirit doth not onely bring a blessed Light to the Scriptures, and shew us the meaning in generall ; but it is a Spirit of application, to bring home those gracious promises to every one in particular, to tell us the things that are given us of God ; not onely the things that are given to the Church, but to us in particular : For the Spirit of God will tell us what is in the brest of God, his secret good will to the Church ; he loves the Church, and he loves thee, sayth the Spirit : therefore he is called an *earnest*, and a *seale* in our hearts ; because he discovers not onely the Truth at large, but he discovers the truth of Gods affection, in all the priviledges of the Gospel, that they belong to us. What a blessed discoverie is this ; that not onely reveales Divine Truths to us, but reveales them so to us, that we have our share and interest in them ?

Necessity of  
Prayer.

Therefore, whensoever we take the Booke of God into our hands, when we come to heare the Word, beg of God the Spirit ; *My House* (sayth God) *shall be called the House of Prayer* : not onely the House of *Hearing* of Divine Truths, but the  
House

House of Prayer. In the uſe of meanes, we muſt looke up to God, and Chriſt: it is impudencie, and preſumption, to come to theſe things, without liſting up our ſoules to God: Therefore there is ſo little profit under theſe glorious Myſteries, becauſe there is ſo little prayer, and liſting up the heart to God. We ſhould goe to Chriſt, that *opens, and no man ſhuts; and ſhuts, and no man opens*: he hath the *Key of David*; goe to him therefore, that he would both open the Myſteries, and open our hearts, that they may cloſe with them.

In *Revel. 5*. Saint *Iohn* wept, when the Booke with ſeven Seales could not be opened; he wept, that the Propheſie was ſo obſcure, that it could not be underſtood: but then Chriſt takes the Booke, and opens it. So when we cannot underſtand divine Myſteries, let us groane and ſigh to Chriſt; he can open the Booke with ſeven Seales, and he layes open all the Myſteries, as farre forth as it concernes us to know. Gods children grieve when things are not diſcovered to them.

There is a contrarie diſpoſition in Gods people to carnall *Papiſts*: they vex, that Myſteries ſhould be diſcovered; Gods people grieve, that they are not diſcovered enough: they make a perverſe uſe of this; Divine Truths are Myſteries, therefore they may not be publiſhed to people: nay, divine Truths are Myſteries, therefore they muſt be unfolded. Hence comes the neceſſitie of the Miniſtery: for, if the Goſpel be a Myſterie, that is, a hidden kind of knowledge, then there muſt be ſome to reveale it. God hath therefore ſtabliſhed an Office in the

R. v. 5.

Difference in  
mens diſpoſi-  
tions to Gods  
Myſteries.

Church, with which he joynes his own sacred Spirit, that both Ordinance and Spirit joyning together, the veile may be taken off; *How can they understand, without a Teacher?* And, *To us is committed the dispensation, to preach the unsearchable riches of Christ,* sayth S. Paul. Therefore there is this Ordinance, to unfold these depths, as much as may serve for us. Prophane people they thinke they know enough, they need not be taught; as if this were a shallow Mysterie, or none at all. It argues a prophane and naughtie heart, not to attend upon all sanctified meanes; all is little enough: And sometimes God will not grant his Spirit in one meanes, because he will make us goe to another, and from that to another, and runne thorow all. He denyes his Spirit of purpose in hearing, because he will have us read; and denyes it in that, because he will have us conferre, and practise the Communion of Saints; and all little enough, to apprehend this glorious excellent Mysterie. A man may know a prophane heart therefore, by despising the improovement of any meanes of knowledge. It is a Mysterie; therefore Gods people desire to have it taught.

2  
Humilitie.

Psal. 25.

Againe, if we would understand these Mysteries, let us labour for humble spirits; for the Spirit workes that disposition in the first place: *The humble God will teach,* Psal. 25. the humble, that will depend upon his teaching. Now, this kind of humilitie here required, is a denyall of our owne wits, though they be  
never

never so capacious, for the things of the world : We must be content *to become fooles, that we may be wise* ; we must denie our owne understandings, and be content to have no more understanding in Divine things, then we can carry out of Gods Booke, then we can be taught by Gods Word, and Ordinances : This humilitie we must bring, if we will understand this Myserie.

And bring withall, a serious desire to know ; with a purpose to be molded to what we know, to be delivered to the obedience of what we know ; for then God will discover it to us : *wisedome is easie to him that will* : Together with prayer, and humilitie, let us but bring a purpose and desire to be taught, and we shall find divine wisedome easie to him that will. None ever miscarry in the Church, but those that have false hearts ; they have not humble and sincere hearts, willing to be taught : For, if they have that, then God, that hath given this sinceritie, and will ; this resolution, that they will use the meanes, and they will be taught, he will suit it with Teachers : God usually suites men with Teachers, fit for their dispositions. Let a man have a naughtie heart, and he shall find flatterers to build him up in all violent and naughtie courses ; God, in judgement, will give him Teachers, that shall suit his disposition. But if he be a Child of God, and have a sincere heart, to know the Truth, he shall meet with some that shall be as sincere againe, to tell him the Truth.

3  
Purpose to  
know, and o-  
bey.

Therefore we should lesse pitie men, when we see them runne into errours ; God sees that they have naughtie dispositions, ( Indeed, if they be silly soules, God will have mercie on them, if they be sincere, though they be in errour ) but if we see men that may know the Truth, and yet runne into errours ; know, that such a man hath a poysonous heart, a malicious bent of heart against the Truth, or else God would not give him up to such and such things, as he is carryed with ; there is much in that mans disposition, that is carryed away with false Teachers ; I meane, where Light is discovered : But where God gives a willing mind, there he opens his meaning ; *Wisedome is easie to him that will understand.*

<sup>4</sup>  
To avoid passion, and prejudice.

*Simile.*

And take heed of passion, and prejudice ; of carnall affections, that stirre up passion ; for they will make the soule that it cannot see Mysteries that are plaine in themselves : As we are strong in any passion, so we judge ; and the heart, when it is given up to passion, it transformes the Truth to it owne selfe, as it were. Even as where there is a suffusion of the eye, as in the Jaundis, or the like, it apprehends Colours like it selfe ; so when the taste is vitiated, it tastes things not as they are in themselves, but as it selfe is ; so the corrupt heart transformes this sacred Mysterie to it owne selfe, and oft times forceth Scripture to defend its owne sinne, and the corrupt state it is in : it will beleeve what it list ; what it loves, it will force it selfe to beleeve (although it be contrarie to divine Mysteries ) when the heart is deeply



deeply engaged in any paſſion or affection. Let us labour therefore to come with purged hearts (it is the exhortation of the Apoſtles *James* and *Peter*) to receive theſe Myſteries; they will lodge onely in cleane hearts: Let us labour to ſee God and Chriſt with a cleare eye, free from paſſion, and covetouſneſſe, and vaine-glory. We ſee a notable example of this, in the *Scribes*: When they were not led with paſſion, and covetouſneſſe, and envie againſt Chriſt, how right they could judge of the Goſpel, and the unfolding of the Propheſies to the Wiſe-men; they could tell aright, that he ſhould be borne in *Bethlehem*: but when Chriſt came among them, and oppoſed their lazie proud kind of life, that kept people in awe with their vaine Ceremonies, &c. then they ſinned againſt the Holy-Ghoſt, and againſt their owne light, and maliced Chriſt, and brought him to his end. So it is with men, when their mindes be cleare; before they be over-caſt with paſſion, and ſtrong affections to the world, they judge clearely of divine things: but when thoſe paſſions prevaile with them, they are oppoſite to that Truth that before they ſaw, (in Gods juſt judgement,) ſuch is the antipathy and emulation of the heart againſt this ſacred Myſterie: The heart of it ſelfe is an unfit Veſſell for theſe holy Myſteries; let us deſire God, to purge and to cleaſe them. It is ſaid of the *Phariſes* in the Goſpel, that when Chriſt ſpake great matters, they ſcoffed at him: But what ſayth the Text? *Luke 16. They were covetous.* Let a covetous proud

*Luke 16.*



A<sup>d</sup>. 23:

man come to heare the Word, he cares not to heare theſe Myſteries; his heart is ſo engaged to the world, he ſcornes and laughs at all. And men are unſetled; ſometimes they will grant Truths, ſometimes they will not, as their paſſions lead them. As we ſee in them towards S. Paul, A<sup>d</sup>. 23. before he diſcovered himſelfe to be a Pharife; *This man is not worthy to live*: but when he diſcovered himſelfe to be on their ſide; *I am a Pharife, and the ſonne of a Pharife*: oh, how finely doe they mince the matter; *Perhaps an Angel hath revealed it to him*, &c. He was an honeſt man then. So men-eyther judge, or not judge, as their paſſions and affections carrie them. Therefore it is of great conſequence, to come with cleane hearts and minds to the Myſteries of God.

Myſterie of iniquitie.

There is beſides this Myſterie, a Myſterie of iniquitie, that S. Paul ſpeakes of, 2 Theſſ. 2. There is the Myſterie of Antichriſt, as well as the Myſterie of Chriſt.

Queſtion.

And why is that called a Myſterie?

Answer.

Poperie a Myſterie, why.

Because there is miſchiefe, and errour, and wickedneſſe conveyed under ſeeming Truth, and goodneſſe, and vertue; even as in this, *Grace* and *Goodneſſe* is conveyed to the world, under a ſhew of baſeneſſe and meaneneſſe. Therefore in Rev. 7. it is ſaid, the Beaſt hath Myſterie in her forehead. Indeed, there is the Myſterie of iniquitie in Poperie; it was literally performed in *Iulius* the ſecond: for in his Papall Crowne there was written, *Myſterium*, &c. till at laſt it was blotted out, and in ſtead

Rev. 7.

Iulius ſecond.

stead thereof was written, *Iulius secundus Papa*: They began to smell, it might be found out. This is recorded by those that saw it. It is a *Mysterie* indeed, but a *Mysterie of iniquitie*. But more particularly,

How a *Mysterie of iniquitie*?

Because under the Name of Christ, and of Christian Religion, he is Antichrist, opposite to Christ: He is both opposite, the word signifieth Antichrist; and *amulus*, one that would be like Christ, a Vice-Christ. He is such an opposite, as yet he would be his Vicar. Under colour of Religion, he overthrowes all Religion; and while he would be Head of the Catholike Church, he is the Head of the Catholike Apostacie.

These God will have in the Church together; the *Mysterie of Godlinesse*, and *Vngodlinesse*; of Christ, and Antichrist: Why? That the one may be a soyle to the other. And how shall men magnifie, and relish, and highly esteeme this *Mysterie* I speake of, except they looke by way of opposition to the *Mysterie of Antichrist*, and see how contrary those courses are? Alas, the reason why they so oppose, as they doe, the Gospel, and the puritie of it, is, because they are contrary *Mysteries*; that must be maintained by ignorance: the Gospel, that is a *Mysterie*, that must be revealed, and God hath ordained that it should be revealed more and more. Therefore those that would second *Poperie*, that are friends of that, they are enemies to the Gospel, and to the publishers of it; they cannot carry their conveyance handsomely.

All

*Question.*

*Answer.*

How it is a *Mysterie of iniquitie*.

Why God suffers the *Mysterie of iniquitie*.

All *Popiſh* ſpirits are enemies to the *Myſterie of Godlineſſe* ; becauſe where this is, it blowes upon the *Myſterie of iniquitie* ; as indeed , the overthrowing of errour, is the diſcovering of it : for none would willingly be couzened. *Poperie* muſt be diſcovered with the breath of Chriſt ; that is, with a *Myſterie*, which is too ſharpe a breath for his *Myſterie* to feele : therefore blame them not, that they are ſo bitter opposites to the publiſhing of Divine Truths ; the one *Myſterie* conſumes the other. As *Mofes* Rod devoured all the other Rods, ſo Truth eates up all oppoſite errors whatſoever. See but in experience ; whereſoever Truth is planted, ( the Goſpel, and Ordinances, and Religion of God ) how *Satan falls downe like Lightning*, and Antichriſt falls. But this by the way, to give a luſtre to the other : There are many other *Myſteries*, beſides the *Myſterie of iniquitie*, in *Poperie* ; every Trade hath its *Myſterie*, and there are *Myſteries* and ſecrets of State : But this is the *Myſterie* of all *Myſteries*, that we ſhould give our ſelves moſt of all to underſtand ; therefore it is ſayd to be a

Godlineſſe a  
great Myſterie.

*Great Myſterie.*

1  
In regard of  
the originall.

That is the adjunct ; It is a *Great Myſterie*. And here I might be endleſſe : for it is not onely great, as a *Myſterie* ; that is, there is much of it concealed : but it is a great and excellent *Myſterie*, if we regard whence it came ; from the Boſome of God, from the Wiſedome of God : If we regard all that had any hand in it ; God  
the

the Father, Sonne, and Holy-Ghost; the Angels, attending upon the Church; the Apostles, the Pen-men; Preachers, and Ministers, the publishers of it; it is a *great Mysterie*.

If we regard the end of it: to bring together God and man; man that was fallen, to bring him back againe to God; to bring him from the depth of miserie, to the height of all happinesse; a *great Mysterie* in this respect.

<sup>2</sup>  
The end.

Againe, it is *great*, for the manifold wisdome that God discovered in the publishing of it, by certaine degrees: first, in Types; then after, he came to Truths: first, in Promises; and then, performances: First, the *Iewes* were the Church of God; and then comes in the *Gentiles*: a sweet, manifold, and deepe wisdome; it was a *great Mysterie*, in the manner of conveying of it from time to time, from the beginning of the world.

<sup>3</sup>  
The manner  
of publishing.

Againe, it is a *great Mysterie*, for that it workes: for it is such a Mysterie, as is not onely a discoverie of secrets, but it transformes those that know it, and beleve it. We are transformed by it, to the likenesse of Christ; of whom it is a Mysterie, to be as he is, full of grace: It hath a transforming changing power; it gives spirituall sight to the blind, and spirituall eares to the deafe, and spirituall life to the dead: whatsoever Christ did in the dayes of his flesh to the outward man, that he doth by his Spirit to the inward man; even by the publication of this Mysterie, wonders are wrought by it dayly.

<sup>4</sup>  
The worke of  
it.

If

5  
The parts of  
it.

6  
Those that  
knew it not.  
1 Cor. 2.

7  
Because it  
makes us  
great.

What makes  
Times and  
persons great.

If we consider any part of it ; Christ, or his Church, or any thing, it is a Myserie, and a *great Myserie* ; it must needs be great, that the very Angels desire to prie into.

If we regard those that could not prie into it ; as it is 1 Cor. 2. that the wise men of the world understood nothing of it : *Where is the Philosopher, &c.* There are no parts in the world that could ever enter into this, it is above the sharpest wit ; the deepest judgement, the reachingest head, they are all nothing here ; it is a *great Myserie* : it is a depth, above all depths of naturall parts whatsoever ; it is a wondrous depth, it hath all dimensions, the depth and height of the love of God in Christ, and the unsearchable riches of Christ, sayth the Apostle Paul.

Againe, it is a *great Myserie* ; because it makes us great, it makes Times great, and the persons great, that live in those times. What made *Iohn Baptist* greater then all the Prophets, and others in those times ? Because he saw Christ come in the flesh. What made those after *Iohn Baptist* greater then he ? They saw Christ ascend gloriously ; that, *Iohn Baptist* did not. So persons and Times are more or lesse glorious, as they have greater or lesse manifestation of this *Myserie*. Great is that *Myserie* it selfe, that makes all things great ; that makes Times and persons great. What made the Times of Christ so great ? *Happie are the eyes that see that that your eyes see, and the eares that heare that that your eares heare.* Why ? Because the *Messias* was come. What made the  
second

ſecond Temple greater then the firſt? The firſt, which was *Salomons* Temple, was more magnificent then the other. Oh, it was becauſe Chriſt came in the time of the ſecond Temple, and taught there. So it is the manifeſtation of Chriſts Truth; that makes Times and places glorious. Will he not make the ſoule glorious then, where he is? Certainly he doth. What makes theſe Times glorious? (but that we have unthankfull darke hearts, or elſe we would acknowledge they are bleſſed Times that all of us have lived in, under the Goſpel; what makes them ſo glorious?) the glorious Goſpel, that ſhines in theſe Times, out of *Egyptian* darkeneſſe of *Poperie*: Little thankfull are we for it; and that threatneth a remoovall of the Goſpel: for being great things, and diſ-eſteemed, and under-valued, (men living under the Goſpel as bad as under *Paganisme*) will God continue theſe great things among us, to be thus vilified, and diſ-eſteemed?

Let us take heed therefore, that we ſet a higher price on Religion; it is a *Myſterie*, and a *Great Myſterie*, therefore it muſt have great eſteeme; it brings great comfort, and great priviledges. It is the *Word of the Kingdome*, it is a *glorious Goſpel*; not onely becauſe it promiſeth *Glory*, but it makes the ſoule glorious, more excellent then other perſons. Let us rayſe a greater eſteeme in our hearts of this excellent Truth; it is a *great Myſterie*.

Again, it is a *great Myſterie*, if compared to all other Myſteries. Creation was a great Myſterie; for all things to be made out of nothing; order,

To prize Religion.

8  
Comparative-  
ly great.

order, out of confusion ; for God to make man a glorious creature, of the dust of the earth, it was a great matter : but what is this in comparifon, for God to be made man ? It was a great and wondrous thing, for *Israel* to be delivered out of *Egypt*, and *Babylon* : but what are those, to the deliverance out of Hell, and damnation, by the Gospel ? What are the Mysteries of Nature, the Miracles of Nature, the Load-stone, &c. to these supernaturall Mysteries ? There are Mysteries in the providence of God, in governing the World ; Mysteries of Satan, Mysteries of iniquitie, that deceive the World : the wise men of the World all wonder at the Beast ; a great Myserie : but what are all Mysteries, either of Nature, or Hell, to this *Great Myserie* ? I might be endlesse in the point.

*Vse 1.*  
How to be affected with  
this great My-  
stery.

First of all, learne hence from blessed *S. Paul*, how to be affected, when we speake and thinke of the glorious Truth of God ; that we should worke upon our hearts, to have large thoughts and large expressions of it. *S. Paul* thought it not sufficient, to call it a *Myserie*, but a *Great Myserie* : he doth not onely call it *Riches*, but *unsearchable Riches*. So when he speakes of the fruits of the Gospel, what strange words the Scripture hath ? *Peace of Conscience, that passeth understanding* ; and, *joy unspeakable and glorious* ; *we are brought out of Darknesse into marvellous Light* : As if all things were full of wonder in the Gospel ; both the thing, and the fruits of it Surely, all that have the same spirit, and have their eyes open, to see  
in



in any measure these excellent Mysteries, they are in some measure so disposed, as the blessed Apostle was; that is, they have full hearts; and answerable to that, they have full expressions: out of the riches and treasure of the heart, the mouth will speake. Therefore let us be ashamed of the deadnesse, and dulnesse, and narrownesse of our hearts, when we are to conceive or speake of these things, and labour to have full expressions of them.

How to have large apprehensions of this *Mystery*.

And that we may the better doe this, let us labour to have as deepe conceits in our understandings, as we can of that *Mystery* of sinfulness that is in us, and that *Mystery* of misery. It is not to be conceived, the cursed state wee are in by nature; It is not to be conceived, what a depth of corruption is in this heart of ours, and how it issues out in sinfull thoughts, and speeches, and actions every day: Indeed there is a height, and breadth, and depth of corruption in mans heart, and there is a height, and bredth, and depth of the misery of man: for as it is said of this blessed estate, neither eye hath seene, nor eare hath heard, nor hath entred into the heart of man, to conceive the things that *God* hath prepar'd for those that love him, so indeed, neither eye hath seene, nor eare hath heard, nor hath entred into the heart of man, to conceive the misery that men are in by nature; onely there are some flashes of conscience, to give a little taste in this World, of that Misery that men, in the state of Nature, fall into, when they goe hence.

To see the depth of our corruptions.

Therefore



Therefore, the more cleare knowledge we have of the Myſterie of corruption; how prone our hearts are to deceive us, and of the great miſerie we are in by nature: the more we ſhall wonder at the boundleſſe and bottomeleſſe goodneſſe of God, in the Myſterie of our ſalvation; the one will ſharpen the appetite of the other. And indeed, we ought to have viewes of theſe two every day, to looke to the ſtate we are brought out of, if we beleewe. If we be not yet in the ſtate of grace, conſider but what we are; how little there is betweene us, and eternall deſtruction; that we are readie to drop into Hell irrecoverably: and withall, conſider againe the infinite love of God in Jeſus. Theſe be things fit, to take up our thoughts.

2  
Meditation of  
this great My-  
ſterie.

Again, if we would have large and ſenſible thoughts, and apprehenſions of theſe things, ſuch as the bleſſed Apoſtle; let us ſet ſome time apart to meditate of theſe things, till the heart be warmed: let us labour to faſten our thoughts, as much as we can, on them every day; to conſider the excellencie of this Myſterie of Religion in it ſelfe, and the fruit of it in this world, and in the world to come; it is a good imployment: for from thence, we ſhall wonder at nothing in the world beſides. What is the reaſon, that men are taken up with admiration of pettie Myſteries, of poore things? Becauſe their thoughts were never rayſed up to higher conſiderations. A wiſe man will wonder at nothing, becauſe he knowes greater things then thoſe objects preſented to him; he  
hath

How to ceaſe  
to wonder at  
worldly things.

hath seene greater matters then those ; so it is with a wise Christian : Doe you thinke he will stand wondering at great and rich men, at great Places and Honours, and such things ? (indeed, he knowes how to give that respect that is due) alas, he hath had greater matters in the eye of his soule, and hath what is great in this world, to him, to whom the world it selfe is not great. What is great in this world to him, to whom Christ is great ; to whom, Heaven and the Mysteries of Religion are great ? All things else are little to him, to whom these things are great. Christ tooke up his Disciples, when they sayd ; *Oh, Master, what kind of stones are here ?* Here are goodly stones and buildings indeed. Oh, sayth Christ, *Are these the things you wonder at ? I tell you, that not one stone shall be left upon another.* So it is the nature of shallow men, to wonder at the things of this world, to be taken with emptie vaine things : Are *these the things* we wonder at ? If we would wonder, let us come to Religion ; there we have him, *whose Name is wonderfull* : Christs Name is wonderfull, because all is wonderfull in Christ. He is wonderfull in his Person, in his Offices, in the managing of them ; to bring us to life, by death ; to glory, by shame. He is wonderfull in his government of his Church ; to governe by afflictions ; by conforming us to himselfe, to bring us to glorie ; to perfect his worke, in abasement ; to bring it low, that he may rayse it after. There are wonders every way in Christ ; not onely in

Esay 9. 6.

E

him-

Rev. 7.

himselfe, but in all his courses : There is *Peace*, that *passeth understanding* ; joy *unspeakable*, and *glorious* : Religion will teach us, what to admire at. We see those that are under Antichrist, under the *Myserie of iniquitie*, it is sayd Rev. 7. *They wonder at the Beast*. Oh, what a goodly order they have among them, one under another ? What a wise fabrick it is ? What a linking together of things ? All is wonderfull. Indeed, it is fit for them to wonder at, that have not seene these wondrous Mysteries of the Gospel ; but those that have spirituall eye-salve, to enlighten the eye of their soules, to see these blessed Mysteries, how great they are, they will be farre from wondering at any earthly thing, much lesse at the Myserie of Antichrist. It is a *great Myserie* : therefore,

*Vse 2.*  
Love, and endeavour to  
learne it.

Let us bring great endeavours to learne it, and great respect towards it, and great love to God for it : Let every thing in us be answerable to this *great Myserie*, which is a *great Myserie*

*without Controversie.*

The Myserie  
of Godlinesse  
without con-  
troversie.

It is so under the Broad Seale of publike Confession, as the word *ὁμολογουμένως* in the originall signifies : by the confession of all, it is *great* ; it is a confessed truth, that the *Myserie of Godlinesse* is *great*. As if the Apostle had sayd : I need not give you greater confirmation ; it is *without question*, or *controversie*, a *great Myserie*.

Object.

What is more opposed, then the *Myserie of Godlinesse* ?

We

We muſt therefore take S. Pauls meaning in a right ſenſe ; It is therefore a *great Myſterie*, be-  
 cauſe it is controverted by ſo many great wits :  
 were it altogether obvious, and open, they would  
 never controvert it. Upon theſe two reaſons, it is  
*without controverſie.*

Fiſt, in it ſelfe, it is not to be doubted of ; it is  
 a great grounded Truth, as lightſome and cleare,  
 as if the Goſpel were written with a Sunne-  
 beame, as one ſayth : There is nothing clearer,  
 and more out of *controverſie*, then ſacred Evange-  
 licall Truths.

And as they are cleare and lightſome in them-  
 ſelves, ſo they are apprehended of all Gods peo-  
 ple ; how-ever it be controverted by others, yet  
 they are not conſiderable : All that are the chil-  
 dren of the Church, that have their eyes open,  
 they confeſſe it to be ſo, and wonder at it, as a  
*Great Myſterie* ; they without all doubt, and  
*controverſie*, embrace it. Things are not ſo cleare  
 in the Goſpel, that all that are ſinfull, and rebel-  
 lious, may ſee whether they will or no : For  
 then it were no great matter to have Faith, it  
 were no great matter to be a Chriſtian ; and  
 then men could not be rebellious, becauſe things  
 would be ſo cleare. Things are not ſo cleare  
 in the Goſpel, that they take away all rebel-  
 lion ; and that it is not a grace, to ſee that  
 they are cleare : to thoſe that are diſpoſed, and  
 have ſanctified ſoules, they are *without contro-  
 verſie* ; and things are ſayd to be in Scripture,  
 as they are to thoſe that are holily diſpoſed.

*Answer.*

Religion a  
 Myſterie, be-  
 cauſe oppoſed.

The Goſpel  
 without con-  
 troverſie.

1

In it ſelfe.

2

To Gods chil-  
 dren.

The immortalitie of the soule, it is cleare by reason, from Nature : yet notwithstanding, ill disposed soules will not be convinced of the soules immortalitie, but live and dye like Atheists, in that particular. The reason is cleare, but it is not cleare, to a lumpish ill-disposed perverse soule. Therefore, God doth carry the manifestation of Evangelicall Truths especially, that they may be cleare to those whose eyes are open, and not to others; not because they are not cleare to them, if their eyes were open; but because they oppose them, and rayse up rebellion, and stubbornnesse of heart against them. It is an undeniable argument, to proove the Scripture to be the Word of God, to a well disposed soule; but come to another, and he will never leave cavilling. Yet a man may say, *without controversie* it is the Word of God, because it is so to a sanctified soule; other persons are not considerable in divine things: Therefore the Apostle speakes of them, as they are to Gods people, *without controversie*. Hence then we may know, who is a true Christian; he that brings a firme assent to Evangelicall Truths, that they are *Great, without controversie*.

*Question.*

But is there no staggering, is there no *formido contrarij*, is there no feare that it may be otherwise?

*Answer.*

Whence staggering comes.

Yes: but in Faith, as farre as it is Faith, there is no doubting, no contrarietie; for staggering, and wavering, is contrarie to the nature of Faith, and beleeving: but because there are

two contrarie principles alway in a beleever, therefore there is doubting in a beleever, and wavering. Therefore we are exhorted to grow more and more; and the end of the Ministerie, is not onely to lay the foundation of a beleever at the first, but to build them up, that they be not carried away with every vaine Doctrin. It is a Truth, confessed to be true: For Divine Truths are conveyed in a Historie, in the Historie of the Gospel; and what ground have we to call them in question, more then the storie of *Thucydides*, or the storie of *Livie*, or such like? we take them, because they are Histories of such Times: so the Mysterie of the Gospel is *without controversie*, because it is a Mysterie in a Historie. In this respect, a man is more unreasonable, that denies it, then he that denies *Livies* Booke to be *Livies*, or *Tacitus* to be *Tacitus*. No man calls these into question; why should we question this, that is the *Mysterie of Godlinesse*, set downe in the Historie of Christ, of his Birth, his Life, and Death, &c. But not to presse that further.

*Thucydides.*  
*Livie.*

I will onely make that use of it, that a great Scholar in his time once did upon the point; a noble Earle of *Mirandula*: If there be no calling these things into question, if they have beene confirmed by so many Miracles, (as they have beene in a strict sense) why then, how is it, that men live as if they made no question of the falsehood of them? what kind of men are those, that live as if it were *without controversie*,

*Vse 1.*  
Men live as if  
Gospel were  
no Truth.

*simile.*

*simile.*

that Christian Truths had no truth at all in them? Men live so carelessly, and prophanely, and slight and scorne these great Mysteries, as if they made no question but they are false; the lives of men shew, that they beleeve not this, That it is out of question true: to give an instance or two. If a man were to goe through a storme for some great matter, if he did beleeve he should have some great preferment, would he not adventure? Certainly, he would. Those therefore that will not venture any thing for this excellent Treasure, this unsearchable Treasure, for his interest in the Gospel; doe they beleeve it? He that will not part with a penny, for the gayning of a thousand pound; doth he beleeve, that he shall have so much? Certainly he doth not: there is such a disproportion betweene that that he parts with, and that that is promised, that if he did beleeve it, his heart would yeeld and assent to it, he would redeeme it with the losse of such a pettie thing; much more in this case, having such an excellent Treasure propounded. Those therefore that will denie themselves no lust, that will part with nothing for Christs sake; doe they beleeve these things, that the Apostle sayth are *without controversie*? Certainly, they doe not: for there is a lesse disproportion in the things I named before, then betweene any earthly thing and the great good things we have discovered here in the Mysteries of Salvation. Therefore, we may see by this, *There is little Faith in the world.*

Againe,



Againe, in that he sayth, *without controversie*, or confessedly, *Great is the Myserie of Godlinesse*: here we may know then, what Truths are to be entertained as Catholike universall Truths; those that without question are received. Then, if the question be, which is the Catholike Truth; *Poperie*, or our Religion: I say, not *Poperie*, but our Religion; I proove it from hence: That which *without controversie*, all Churches have held from the Apostles times, (yea, and the adversaries and opposites of the Church) that is Catholike. But it hath beene in all times, and in all Churches, even among the adversaries held, the positive points of our Religion; That the Scripture is the Word of God; That it is to be read; That Christ is the Mediator; That Christ hath reconciled God and man, &c. all the positive parts of our Religion have beene confessed, *without controversie*, ever since the Apostles times, of all Writers, and are still, even among the *Papists* themselves; for they hold all the positive points that we doe: They hold the reading of the Scripture, but not in the Mother Tongue: They hold, that the Scripture is the Word of God, but not alone, but traditions also: That Christ is Mediator, but not alone: so they adde their part, but they hold the positive parts that we hold. Therefore I ground that from the Text: That which *without controversie* hath beene held in all times, and ages of the Church, and *without controversie* held by our selves, and the adversaries, it is more Catholike, and generall, then those things where-

*Vse 2.*

What Truths  
to be account  
ed Catholike



*Vse.*  
Of our affecti-  
ons and carri-  
age to the  
Gospel.

in they dissent from us, that were neither held from the Apostles times, for they were the inventions of Popes, one after another: their fooleries, wherein they differ from us, they are late inventions, and we hold them not; they are lesse Catholike then that that they, and we, and all Christians hold ever since the Apostles times. But to come to a use of practise.

Therefore, when we have the Truths of Religion discovered to us by the Ministerie, or by reading, &c. when they are conveyed to our knowledge by any sanctified meanes; let us propound these *Quere's* to our owne soules: Are these things so, or no? Yes: Doe I beleeeve them to be so, or no? Yes. If I doe beleeeve them, then consider what the affection and inward disposition is; whether it be sutable to such things, and so worke upon our hearts; that our knowledge may be affective knowledge, a knowledge with a taste, that sinkes even to the very affections, that pierceth thorow the whole soule; that the affections may yeeld, as well as the understanding; and let us never cease, till there be a correspondence betweene the affection and the Truth. Are they true? beleeeve them: Are they good? embrace them. Let us never rest, till our hearts embrace them, as our understanding conceives them. And let us thinke, there is a defect in our apprehensions, that we call them into question, if the affections embrace them not: for alway, answerable to the weight and the depth of the apprehension of the Truth, is the affection stirred up, and the will stirred

ſtirred up to embrace it. A man knowes no more in Religion, then he loves and embraceth with the affections of his ſoule.

The affections are planted for this end, upon the report of that which is good to them, to embrace it, to joyne with it: therefore let us never thinke our ſtate good, till we find our hearts warmed with the goodneſſe of divine ſupernaturall Truths. *Oh, how doe I love thy Law?* ſaith *David*. He wonders at his owne affections. Let us labour to have great affections, answerable to the things; and never leave, till we can love them, and joy and delight in them, as the greateſt things; and with bleſſed *S. Paul*, account *all as dung and droſſe, in comparison* of them. That knowledge is onely ſaving knowledge, that workes the heart to a love, to a joy, and delight, that workes the whole man to praſtiſe, and obedience; that is onely ſpirituall knowledge.

All other knowledge ſerves for nothing, but to miniſter God matter of juſtifying our damnation: that our damnation wil be juſt, that knowing theſe things, we doe not worke our hearts to love them, but we reſt in the naked barren knowledge of them. It is a pittifull thing, to know things no further, and no deeper, then to miniſter matter of our juſt damnation. Now all that have not a transforming knowledge, that have not a ſpirituall knowledge, they are in this ſtate. Therefore we ſhould labour to ſee ſpirituall things, in a ſpirituall Light: for, where ſpirituall Light is, there is alway ſpirituall heat; where ſpirituall evidence is in the underſtanding, there is ſpirituall embracing in the af-

Affections why  
planted in  
man.

All knowledge  
not ſaving,  
condemnes.

*God manifest in the flesh.*

affections; evidence brings quicknesse; supernaturall light, and supernaturall life, they goe together. Let us labour therefore, that our apprehension of these great Mysteries may be supernaturall, and spirituall; and then, as the judgement apprehends them *without controversie* to be true, the affections will be present, to close with them. So much for the Preface, *Without controversie, great is the Myserie of Godlinesse.* Now we come to the particulars of this great Myserie,

God manifest  
in the flesh.

*God manifest in the flesh.*

This, and the other branches that follow, they are all spoken of Christ. Indeed, the *Myserie of Godlinesse* is nothing but Christ, and that which Christ did; Christ was *manifest in the flesh, justified in the Spirit, seene of Angels, preached to the Gentiles, beleaved on in the World, received up in Glorie.* So that from the generall we may observe this, that

Christ, the  
scope of the  
Scriptures.

*Christ is the scope of the Scripture.*

Christ is the Pearle of that Ring, Christ is the maine, the Center wherein all those Lines end: take away Christ, what remains? Therefore in the whole Scriptures, let us see that we have an eye to Christ, all is nothing but Christ. The Myserie of Religion, is, Christ *manifest in the flesh, justified in the Spirit, &c.* all is but Christ.

Why the Jewes  
understood not  
the Scriptures.

And that is the reason the *Jewes* understand not the Scriptures better, because they seeke not Christ there. Take away Christ, take away all  
out

out of the Scriptures, they are but emptie things. Therefore, when we reade them, thinke of somewhat that may lead us to Christ, as all the Scriptures lead (one way or other) to Christ, as I might shew in particular, but I onely name it in generall.

He begins here with this, *God manifest in the flesh*: not God taken essentially, but God taken personally; God, in the second Person, was manifested: all actions, are of persons; the second Person was incarnate. The three Persons are all God, yet they were not all incarnate, though God were incarnate, because it was a personall action of the second Person.

And why in that Person?

Because he was the Image of God. And none but the Image of God could restore us to that Image. He was the Sonne of God, and none but the naturall Sonne could make us Sonnes. He is the *Wisedome of the Father*, to make us wise; and he is the *first beloved*, to make us beloved. Such reasons are given by the Schoole-men, and not disagreeable to Scripture: for indeed it is appropriate to the second Person, the great worke of the *incarnation*, *God in the flesh*. Therefore they usually compare the incarnation of Christ to a Garment made by three Virgins, Sisters, and one of them weares it. So all the three Persons had a hand in the Garment of Christs *flesh*; the Father had a worke in it, and the Holy-Ghost sanctified it, yet he onely wore it: therefore the second Person is, *God manifest in the flesh*.

What meant  
by God here.

*Question.*  
*Answer.*

Second Person  
incarnate,  
why.

By

What meant  
here by flesh.

By *flesh*, here is meant humane nature ; the pro-  
petic of humane nature, both body and soule.  
And by *flesh* also, is usually understood the in-  
firmities and weakenesse of man, the miserable  
condition of man. So, *God manifest in the flesh*,  
that is, in our nature, and the properties of it, he  
put that on ; and not onely so, but our infirmi-  
ties, and weakenesse, our miseries ; and which is  
more, he tooke our flesh, when it was tainted  
with Treason ; our base nature, after it was fallen ;  
which was a wondrous fruit of Love. As if one  
should weare a mans Colours, or Liverie, after  
he is proclaymed Traytor, it is a great grace to  
such a man : For Christ to weare our garment,  
when we were proclaimed Traytors, after we  
were fallen, it was a wondrous dignation. And  
he tooke not onely our nature, but our flesh ; he  
was *God manifest in the flesh*, that is, in the in-  
firmities of our nature ; he tooke our whole na-  
ture, a humane body, and a humane soule : And  
he tooke our nature upon him, when it was at  
the worst ; not in innocencie, but with all the  
infirmities, that are naturall infirmities, not per-  
sonall. Therefore he came to be so, that he might  
be pittifull.

What infirmi-  
ties Christ  
tooke.

*Question.*

You will say, How can he be pittifull ? There  
are many infirmities that he tooke not upon him,  
he tooke not upon him all infirmities.

*Answer.*

I answere, by proportion to those that he  
tooke, he knew how to be pittifull to those he  
tooke not. He is infinitely wise, he knowes  
how to make the proportion ; it is often set  
downe

downe in *Heb. 2.* and *Heb. 4.* as one end of his taking our nature upon him, that he might be a pittifull and mercifull Redeemer.

But some will say; Indeed he tooke my nature, and the generall infirmities, as wearinesse, and hunger, and the like: but I am sicke, and troubled in mind and conscience.

Though he felt not all particular grievances, yet notwithstanding, having taken our nature upon him, that he might be pittifull, and mercifull, according to the proportion that he felt himselfe, he knowes how to pittie us, in our sicknesses, and losses, and crosses, every way. And for the chiefe, the trouble of mind, alas he knew it, in that great desertion, when he cryed out, *My God, my God, why hast thou forsaken me?* So we may comfort our selves, that we have a mercifull, and pittifull, and gracious Saviour, *God in the flesh*: He hath taken our flesh upon him for that purpose, that he might have experimentall knowledge of our infirmities, and weakenesses; and from that, he might be the more sweet, and kind, and gentle to us. He was not sick himselfe; but by experience of labour, and thirst, and the like, he knew what it was to be sick, by that he felt. He knew not what it was to sinne, and to be troubled for sinne, because he felt it not in himselfe; but being our suretie for sinne, and feeling the wrath of God for it, he had experience to be compassionate, from this. He was wearie, to pittie those that are wearie: he was hungry, to pittie them that are hungry: he was poore, to pittie

*Heb. 2.*

*Heb. 4.*

*Object.*

*Answer.*

Christ pitties  
our miseries,  
from experi-  
ence.

In that Christ  
rooke our na-  
ture, thence  
comes

I  
The enriching  
of it.  
*Coloss. 2.*

2  
The ennobling  
of it.

pittie those that are so : he was mis-used, and reproached, to pittie those that are in the like condition. You can name nothing, but he can out of his owne experience be mercifull and pitifull unto.

In that God, the second Person, appeared in our nature, in our weake, and tainted, disgraced nature, after the Fall ; From hence comes first of all, the enriching of our nature with all graces, in Christ, as it is in *Coloss. 2.* *All the Treasures of Wisedome and Knowledge are in him*, in our nature : in Christ, there is abundance of riches ; our nature, in him, is highly enriched.

Hence comes againe the ennobling of our nature ; in that God appeared in our nature, it is much ennobled : when our nature is engrafted into a higher Stock, a meane Graff or Syens into so glorious a Stock as Christ, it is a high dignitie ; that now our flesh is marryed to the second Person, it is a wondrous advancement of our nature, even above the Angelicall : *He tooke not the nature of Angels.* It was a great exaltation to our nature, that God should take it into the unitie of his Person ; for the humane nature of Christ had no subsistence, but in the second Person : And this doth nor any way debase the humane nature of Christ, that it had no subsistence, but in the God-head. *Peter*, and *James*, and *John*, &c. had a subsistence of their owne ; but Christ had no subsistence, but in the second Person : And yet I say, it did



did no way demeane the humane nature of Christ, because it was advanced to a higher Stock, where it hath a glorious subsistence, and being.

In the third place, hence comes the enabling of our nature to the worke of salvation, that was wrought in our nature; it came from hence, *God was in the flesh*: From whence was the humane nature enabled to suffer? Whence was it upheld in suffering, that it did not sinke under the wrath of God? *God was in the flesh*, God upheld our nature; so that both the riches, and dignitie, and the ablenesse of our nature to be saving, and meritorious, all came from this, that God was in our nature.

And hence comes this likewise, that whatsoever Christ did in our nature, God did it; for God appeared in our nature: he tooke not upon him the person of any man, but the nature: And therefore, our flesh and the second Person being but one person, all that was done, was done by the Person that was God (though not as God.) Therefore, when he dyed, God dyed; when he was crucified, God was crucified. If he had beene two persons, he had dyed in one person, and the other had not dyed: Now, being but one person, though two natures, whatsoever was done in the nature, the person did it, according to the other nature. He could not die as God; therefore (because in love he would dye, and be a Sacrifice) he would take upon him such a nature, wherein he might be a Sacrifice.

This

3  
The enabling  
of it.

4  
That what  
Christ did in  
our nature,  
God did it.



This is a great dignitie, that our nature is taken into the unitie of the Person of the Sonne of God. Therefore hence it comes, I say, that whatsoever was done in our nature, God did it.

5  
Our union  
with Christ.

Three unions.

Hence comes also the union betweene Christ and us. Whence is it, that we are *sonnes of God*? Because he was the *sonne of man, God in our flesh*. There are three unions: the union of Natures, *God to become man*; the union of Grace, *that we are one with Christ*; and, the union of Glory. The first, is for the second; and the second, for the third: *God became man, that man might be one with God*; *God was manifest in the flesh*, that we might be united to him: and being brought againe to God the Father, we might come to a glorious union. By this, that *God was manifest in the flesh*, it is, that he was married first to our nature, that we by union might be married to him: we had never had union with God, unlesse God had united our flesh to him, and in that flesh had satisfied God. All that Christ did, sayth *S. Peter*, it was to *bring us back againe to God*.

6  
The sympathie  
between Christ  
and us.

Hence likewise comes the sympathie betweene Christ and us; for Christ is sayd to suffer with us: *Saul, Saul, why persecutest thou me*? He is sayd to be imprisoned in us, and we are sayd to ascend gloriously with him, because he tooke upon him our nature: so, if he be honoured, we are honoured; if we be despised, he is despised: There is a mutuall affection and sympathie betweene Christ and us.

Hence

Hence likewise comes the efficacie of what Christ did; that the dying of one man should be sufficient for the whole World: it was, that God was in the flesh.

The Apostle may well call this *God manifest in the flesh*, a *Mysterie*, and place it in the first ranke: for God to be included in the Wombe of a Virgin, for happinesse it selfe to become a Curse, for him that hath the Riches of all in him, to become poore for our sakes; for him that ever enjoyed his Fathers presence, to want the beames of it for a time, that he might satisfie his Fathers justice, and undergoe his wrath for our sinnes; here is matter of wonderment indeed.

And shall we thinke so great a *Mysterie* as this was for small purpose? That the great God should take upon him a Piece of Earth? That he should become a poore and weake man? The immortall God to take upon him our *flesh*, and to dye? That he whom Heaven and Earth cannot comprehend, should be inclosed in the Wombe of a Virgin? For him to be so abased, as there was never any abasement like unto Christs, because of the greatnesse of his Person? If Angels had done so; alas, they were inferiour creatures, they were servants to God: but for the Sonne of God to take our nature, when it was so low! for so excellent a Person, to be abased so low! There was none ever suffered that, that God in our *flesh* suffered: For, as communion with his Father, was sweeter to him, then to all men besides; so, for him to want communion with his

F

Father

<sup>7</sup>  
The efficacie  
of what Christ  
did.

*Vse 1.*  
Christ tooke  
our flesh for  
great purpose.

Greatnesse of  
Christs abase-  
ment.

Comfort a-  
gainst de-  
spaire.

Rom. 3.

Father upon the Crosse, when he cryed, *My God, my God, why hast thou forsaken me?* It was the greatest abasement to him, being the most sensible of it; therefore there was no suffering, like that of Christs. And shall we thinke, so great a matter was for small purpose; for little sinnes, or for few sinnes onely? Oh no; it was to give a foundation to our Faith, in all extremities of temptations; to stay our Conscience, in the guilt of great and crying sinnes. Oh, despaire not, despaire not; this *Great Myserie* the Apostle speakes of, for the great God to become man, it was for great sinnes; that, *where sinne hath abounded, Grace might super-abound*: God intended in this, to set downe the accusing Conscience, to quiet and still it. God is offended, it is true; but, *God manifest in the flesh*, hath made reconciliation, and satisfaction: He was a Sacrifice for sinne, and God will answer God. God the Sonne, will answer the displeasure of God the Father, because he is appointed to this Office by him: He is *set forth*, as it is *Rom. 3. to be the propitiation*. Therefore, in all risings of Conscience, in the time of trouble, in the houre of death, let us remember this *Great Myserie, God manifest in the flesh*. Gods purpose in this, was to triumph (as it were) over all the clamours of Conscience whatsoever; over all things that Satan and the power of Hell can object: Let Satan object what he will, here is a shield put into the hand of Faith, to beat back all his fierie darts.

God

God in the Covenant of Grace (which is founded in Christ, in God in our nature) doth intend to be gracious to sinners. It is a greater *Mysterie* then that of the Creation: For, God there did good to a good man; he made *Adam* good, and continued him good, while he stood: but, after the fall, God intended to rayse up the doubting unbeleeving soule, against the greatest ill of sinne and despaire, and against all objections for sinne whatsoever, from the greatnesse of sinne, either naturall or actuall. It is the glory of God in the Gospel, to glorifie his mercy and goodnesse, in prevailing and triumphing over the greatest ill that can be. Now he is good to sinners, and to great sinners: so, that if there be Faith wrought by the Spirit of God, raysing up our soules, to lay hold of this *God manifest in the flesh*, let us not be discouraged with any sinne; our sinnes are but the sinnes of men: but *God manifest in the flesh*, was made a Sacrifice for our sinnes, and hath given a price answerable. What temptation will not vanish as a cloud before the wind, when we see Gods love in sending his Sonne, and Christs love in taking our nature on him, to reconcile us, by the Sacrifice of his blood? Therefore let us treasure up this Comfort; it is a Spring of Comfort, a Well of Consolation (as the Scripture speakes,) therefore let us suck Comfort out of this *Breast of Consolation*.

We may turne over things now (in the time of peace) with ease: but in the time of temptation, when the soule is touched with guilt, and Satan

All objections  
how answered.

How Satan  
presents God  
in temptation.

plies us with temptations, the soule will have no rest, but in an infinite ground of comfort. The soule is prone naturally to mis-give, and to forecast the worst, and to conceive hardly of God in the time of temptation, as an enemy; and Satan is then busie about nothing so much, as that we should have hard conceits of God, and to make us forget the maine end of the great worke of our Redemption: which is to undermine our unbeliefe by all meanes, by setting before the soule such grounds, as the most unbelieving heart in the world, if it did consider of, would fasten, and lay it selfe upon. Therefore, let us labour to cherish, at such times especially, large thoughts of the infinite goodnesse and mercie of God, and of the love of Christ, condescending so low, as to be *manifest in the flesh* for our sakes.

Comfort when  
Conscience is  
awaked.

It is a point of wondrous comfort, that now in CHRIST JESUS, God becomming man, we can in him breake through the justice of God: For, as I said, when Conscience is awaked, there are other manner of conceits of God, then when it is sleepeie, and drowisie. A sleepeie Christian hath a slight conceit of God, as if he as little thought of his sinnes, as he doth himselfe. Oh, but when Conscience is awaked, and when we are drawne from the pleasures of sinne, and they from us, and Conscience hath nothing to doe, but to looke upon God, and upon the time to come, which is eternitie; then, if there be not somewhat for Conscience to oppose that is equall to the

the justice of God ; if there be not somewhat about us , to cloath us , and arme us , to passe thorow the justice ; what will become of us ? Therefore it is a fruitfull consideration, that *God was manifest in our flesh*, and that to give satisfaction to God , that so Conscience might have full satisfaction.

What to doe,  
in trouble of  
Conscience.

This teacheth us what we should doe, when we find any trouble rise in our Conscience for sinnes, and unworthinesse. Cast our selves upon *God in our flesh* ; God, that became *flesh* for us , and dyed for us ; let us stay our selves there. I am unworthy, a lump of sinne, there is nothing in me that is good. Oh, but I have all in Christ, he is righteousness for me, he hath abundance for me, his fulnesse is for me. Therefore you have it, *Coloss. 2. 16. The fulnesse of the God-head dwells in him bodily*. To what purpose is this fulnesse in him ? He shewes in the words following ; *In him we are compleate*. Suppose in our selves, we be sinners, and weake ; that we are as ill as sinne or the Devill can make us , in the time of temptation ; yet, *in him we are compleate* : And, for this end, *the fulnesse of the God-head dwells in him bodily*. Therefore , in all doubts , in regard of sinne, and unworthinesse, let us labour for Faith, (for Faith is a Grace, that carryes us out of our selves, and plants and fixeth us in Christ ) let us consider of our selves in him , and consider of whatsoever is in him, it is for us. It is no matter what we are our selves ; in him, we are in a glorious condition.

*Coloss. 2. 16.*

Oppose Christ  
to the wrath  
of God.

And oppose him to the wrath of God, and the temptations of Satan; for all will fall before this *God manifest in the flesh*: He is God, therefore he can subdue all; he is man, and therefore he will love us. *I know whom I have beleev'd*: him that is mercifull, because he is man, and hath taken my nature; and him that can subdue all enemies, because he is God, *God in the flesh*: a fir bottome, and foundation, for Faith to relye upon. Let us have recourse to this therefore, in all temptations whatsoever. We cannot glorifie God and Christ more, then to goe out of our selves, and fixe our comfort here.

Whence we  
have commun-  
ion with the  
Trinitie.

By this, we have communion with the Father, Sonne, and Holy-Ghost: This incarnation of Christ, it brings us into fellowship with the blessed Trinitie; and it teacheth us what conceits we should have of God, to have loving thoughts of him. Whence is that, that we can call God, Father? From this, *God manifest in the flesh*; the second Person, to take away enmitie, was *manifest in the flesh*. Hence it is, that I can call God, Father; that I can boldly goe to God, that I can conceive of God as gracious, and lovely. And whence is it, that our persons are become lovely to God? From this, that God hath taken our nature upon him; our nature is become lovely to him, and his is sweet and fatherly tous.

Satan trans-  
forms God  
and Christ to  
men.

This should helpe us against Satans transforming of God and Christ to us, in the time  
of



of trouble; he presents him as a terrible Judge: Indeed so he is, to sinners that will goe on in sinne, his wrath shall *snoake* against such; there is no comfort to them, in Scripture: but to repentant sinners, all is comfort; *Come unto me ye that are wearie, and heavie laden*; and, Christ came to seeke and to save that which was lost; and, he came to save sinners, as S. Paul sayth. Let us conceive of God now, as lovely, as a Father; and of Christ, as a sweet Saviour, made *flesh* for this purpose: He is God and man, because he came to be a Mediator betweene God and man; a friend to both, being to deale with both. Therefore we should thus conceive of Christ; as a great and *Mightie God*, the Ruler of the World, as *Esay* describes him; and conceive of him likewise, as a meeke humble man: the one, to stablish our Faith, that we be not shaken, having such a great God to relye upon; and the other, to stablish our Faith in his good will, *God in our flesh*: *God*, a Name of Power; *God in our flesh*, implyeth mercie and love, pittie and compassion.

*Esay 9.6.*

Therefore, let not Satan abuse our imaginations, if we have a mind to turne to God: for, as I sayd, there is no comfort to them that goe on in their sinnes; God will wound the *haire scalpe* of them that goe on in iniquitie; and, they treasure up *wrath* against the day of *wrath*: there is nothing but discomfort to such, the *wrath* of God abides upon them; they are in danger of damnation every minute of their lives; there is but a step betweene



them and Hell. But for such as intend to turne to God, God meetes them halfe way. We see the Prodigall did but entertaine a purpose to come to his Father, and his Father meetes him. *God in our flesh* hath made God peaceable to us: if we goe to Christ, and lay hold on him for the forgiveness of our sinnes, God in him is become a loving, gracious, sweet Father to us. Let us frame our conceits of God, as the Scripture doth: when sorrow for sinne possesseth our soules, take heed of going away from God, that tooke our nature for this very purpose, that we may boldly goe to him.

Ground of  
boldnesse to  
God.

Oh, what boldnesse have we now to goe to *God in our flesh*. To thinke of God absolutely, without *God in the flesh*, he is a consuming fire, every way terrible: but to thinke of God in our nature, we may securely goe to him; *he is bone of our bone, and flesh of our flesh*: we may securely goe to God our Brother, to him that is of one nature with us, and now having our nature in Heaven. Thinke of God borne of a Virgin; of God lying in the Cradle, sucking the Brest; thinke of God going up and downe teaching, and doing all good; thinke of God sweating for thee, hanging on the Crosse, shedding his Bloud; lying in the Grave, raysing himselfe againe, and now in Heaven, *sitting at the right hand of God*, our intercessor; conceive of God in this *flesh* of ours lovely to us, and now our nature must needs be lovely to him. The nature of God must needs be lovely to us, since he hath joyned our poore beggerly *flesh* to the unitie of the  
second

second Person. Let us thus thinke of *God manifest in the flesh*. To thinke of God alone, it swallows up our thoughts; but to thinke of God in Christ, of *God manifest in the flesh*, it is a comfortable consideration. To see the Sunne alone in it selfe, in the glory and lustre of it, it is impossible, without hurting of the eye; but to see the Sunne in water, as we doe in an Eclipse, &c. we may doe it. So we cannot conceive of God alone absolutely; but to conceive of *God in our flesh*, is to looke upon the Sunne (as it were) in the water, or upon the ground. God in himselfe is so glorious, that we could never see him, as he tells *Moses, Exod. 33. None can ever see God, and live*; that is, God nakedly, or absolutely. Oh, but *God manifest in our flesh*, we may see; and it shall be our happinesse in Heaven, to see him there, to see *God in our flesh face to face*.

We cannot too often meditate of these things; it is the life and soule of a Christian, it is the marrow of the Gospel, it is the wonder of wonders; we need not wonder at any thing, after this. It is no wonder, that our bodies shall rise againe; that mortall man should become afterwards immortal, in Heaven; since the immortal God hath taken mans nature, and dyed in it. All the Articles of our Faith, and all Miracles, yeeld to this grand thing, *God manifest in the flesh*. Beleeve this, and beleeve all other. Therefore let us often have these sweet cherishing conceits of *God in our flesh*, that it may strengthen, and feed, and nourish our Faith, especially in the time of temptation.

Againe,

*simile.*

*Exod. 33.*

Christ's incarnation, matter of wonder,

## Use 2.

Ground not to  
defile our na-  
ture.

Againe, from this that God was manifest in our flesh; let us take heed that we defile not this flesh of ours, this nature of ours. What? is this flesh of mine taken into unitie with the second Person? Is this flesh of mine now in Heaven, sitting at the right hand of God? And, shall I defile this flesh of mine, that I professe to be a member of Christ? Shall I make it the member of an harlot? Shall I abuse it, as intemperate persons doe? Let us honour our nature, which Christ hath so honoured; and let us take a holy kind of state upon us, to thinke our selves too good (since God hath so advanced our nature) to abase it to the service of sinne.

## Use 3.

To stoupe to  
serve Christ,  
and our bre-  
thren.

Likewise, it should teach us to stoupe to any service of Christ, or our brethren. What? did the love of God draw him into the Wombe of the Virgin? Did it draw him to take my nature and flesh on him? And shall I thinke much to be serviceable to my poore brethren, for whom God was made flesh; and not onely so, but was crucified? Such thoughts will take downe such proud conceits as enter into our hearts, when we are about any worke of charitie for the members of Christ. Shall I have base conceits of any man, whose flesh Christ hath taken? especially, when I see any goodnesse in him, let me abase my selfe to any worke of charitie.

Grounds a-  
gainst pride.

Take heed of pride; God himselfe emptied himselfe, and wilt thou be full of pride? He became of no reputation, and wilt thou stand upon termes of credit? He tooke upon him the forme of

*a servant*, and wilt thou be altogether a Lord and King in thy affections, and not serve thy brethren? Did Christ doe this, that thou shouldest be a proud person? He came to expiate thy pride: Away with thy proud conceits. If thou be too proud to follow and imitate humble men, yet thinke not thy selfe too good to imitate an humble God. There is no spirit more opposite to the spirit of a Christian, then a spirit swelling and lift up, that thinkes it selfe too good to be abased in the service of others, that carryes it selfe loftily. A proud spirit is most opposite to the Spirit of God, that became man to expiate this pride of ours, and to worke our salvation in this *flesh* of ours. Of all sinnes, let us take heed of this Diabolicall Satanicall sinne; let us be abased for Christ, that was abased for us: and as he left his Heaven; to doe us good, he left Heaven it selfe; so let us, if we have a conceited heaven, and happinesse in our selves, leave it, and become base and low, to doe any good we can. Shall he stoupe, and bend to us from Heaven to Earth, and conceale his Majestie, not to be knowne to be as he was; and shall not we stoupe one to another, to doe good, and come downe from our conceited excellencie?

Here we have a ground likewise, not to envie the blessed Angels their greatnesse; nay, here we have that, wherein we are above the Angels themselves: for, *he tooke not upon him the nature of Angels*; but he was, *God manifest in our flesh*. Christ marryed our nature to himselfe, out of his love, that

*Vse 4.*

Not to envie  
Angels.

that he might marry us to himselfe by his Spirit; and now, by our union with Christ, we are neerer him then the very Angels are. The Angels are not the Spouse of Christ; but now, by reason of his taking our nature, we are kinne to Christ: *he is bone of our bone, and flesh of our flesh*; and we are *bone of his bone, and flesh of his flesh*. We are the Body, Christ is the Head. We are neerer to Christ, then the very Angels. No wonder then, if those blessed Spirits dayly prie into this *Great Myserie*.

Lastly, let us labour that Christ may be *manifested* in our particular *flesh*, in our persons. As he was *God manifest in the flesh*, in regard of that blessed *Masse* he tooke upon him; so we should every one labour, to have *God manifest* in our *flesh*.

*Question.*

How is that?

*Answer.*  
How Christ  
may be mani-  
fest in us.

We must have Christ (as it were borne in us) *formed in us*, as the Apostle speaks. Certainly, the same Spirit that sanctified Christ, doth sanctifie every member of Christ; and Christ is in some sort, begotten, and conceived, and *manifested* in every one that is a Christian. We must labour, that Christ may be *manifest* in our understandings, in our affections; that he may be *manifest* to us, and conceived (as it were) in us, as *S. Pauls* phrase is, *That the life of Christ may be made manifest in our mortall flesh*: The life and Spirit of Christ, must be *manifest* in every true Christian; and their *flesh* must be sanctified by the same Spirit that Christs *flesh* was sanctified withall.

withall. As Christs *flesh* was first sanctified, and then abased, and then glorious ; so the *flesh* of every Christian must be content to be abased, as the *flesh* of Christ was, to serve Christ, to be conformable to Christ, in our abased *flesh*. And let us not make too much of this *flesh* of ours, that shall turne to rottenesse ere long ; it must be gracious, sanctified *flesh*, as Christs was, and then glorious *flesh*. Christ must be *manifest* in our *flesh*, as he was in his owne ; that when a man sees a Christian, he may see Christ *manifest* in him.

But how shall I come to have Christ *manifest* in my *flesh* ; my heart is not fit to conceive Christ in ; there is nothing in it, but deadnesse, and darknesse, and dulnesse, and rebellion ?

Even as the Virgin *Mary* she conceived Christ, when she yeelded her assent : When the Angel spake to her, what sayth she presently ? *Be it as thou hast sayd* ; let it even be so : she yeelded her assent to the Promise, that she should conceive a Sonne. So when the Promises are uttered to us, of the forgiveness of sinnes, of salvation by Christ ; as soone as ever we have a spirit of Faith to yeeld our assent ; Let it be so, Lord, as thou hast promised : thou hast promised forgiveness of sinnes, Let it be so : thou hast promised favour in Christ, Let it be so. As soone as the heart is brought to yeeld to the gracious Promise, then Christ is conceived in the heart. Even as Christ was conceived in the Wombe of the Virgin, when she yeelded her assent to beleve the

Pro-

*Object.*

*Answer.*  
When Christ  
is conceived  
in the heart.

Promise ; so Christ is in every mans heart , to sanctifie it, to rule it, to comfort it, as soone as this consent is wrought : we should labour therefore, to bring our hearts to this. So much for this. Because it is of great consequence, and the leading *Mysterie* to all that followes, I have beene somewhat the longer in unfolding these words, *God manifest in the flesh.*

*Justified in the Spirit.*

Justified in the Spirit.

Mis-conceits  
of Christ in  
the World.

These words are added, to answer an objection that may rise from the former : He was *God manifest in the flesh*, he veiled himselfe, he could not have suffered else ; when he tooke upon him to be the Mediator, he must doe it in abased *flesh* : If Christ (being God) had not abased himselfe, he should never have beene put to death ; Satan, and his instruments , would never have medled with him : therefore God, being veiled in the *flesh*, being clouded with our *flesh* and infirmities ; thereupon, the World had a mis-conceit of him : He was not generally thought to be what he was indeed ; he appeared to be nothing but a poore man , a debased dejected man ; a persecuted , slandered , disgraced man in the World : he was thought to be a Trespasser.

It is no matter what he appeared, when he was veiled with our *flesh* ; he was *justified in the Spirit*, to be the true *Messias* ; to be God, as well as man.

*Justified.*



*Justified.*

It implies two things, in the phrase of Scripture : A freedome, and clearing from false conceits, and imputations ; and, declared to be truly what he was ; to be otherwise then he was thought to be, of the wicked World. When a man is cleared from that that is layd to his charge, he is *justified* ; when a man is declared to be that he is, then he is said to be *justified* in the sense of the Scriptures : *wisedome is justified of her children* ; that is, cleared from the imputations that are layd upon Religion, to be mopish and foolish : *Wisedome is justified*, that is, cleared ; and declared to be an excellent thing, of all her children. So Christ was *justified*, he was cleared, not to be as they tooke him ; and declared himselfe to be as he *manifested* himselfe, a more excellent person ; the Sonne of God, the true *Messias*, and Saviour of the World.

Justified, what it is.

*In the Spirit.*

That is, in his God-head : that did shew it selfe in his life and death, in his resurrection and ascension ; the beames of his God-head did sparkle out : though he were *God in the flesh*, yet he remained *God still*, & was *justified* to be so *in the Spirit*, that is, in his Divine Power, which is called the *Spirit*, because the spirit of any thing is the quintessence and strength of it. God hath the name of *Spirit*, from his puritie, and power, and vigour. So God is a *Spirit*, that is, God is pure, opposite to grosse things, earth, and flesh ; and God is powerfull, and strong.

God a Spirit.

<sup>1</sup>  
For puritie.  
<sup>2</sup>  
Strength.

The



*The Horses of the Egyptians are flesh, and not spirit; that is, they are weake, a spirit is strong; so much spirit, so much strength. So, by the puritie and strength of the Divine Nature, Christ discovered himselfe to be true God, as well as true man.*

Spirit how taken in Scripture.

1  
For the nature of God.  
*Iob. 4.*

2  
For the Divine Nature of Christ.  
*Rom. 1. 4.*

1 Pet. 3. 18.

3  
For the third Person in Trinitie.

The word *Spirit* is taken in three senses especially in the Gospel.

It is taken for the whole nature of God: *God is a Spirit*, sayth Christ to the woman of *Samaria*; the very nature of God, is a *Spirit*; that is, active, and subtile; opposite to meanenesse, and weakenesse.

Then againe, *Spirit* is taken more particularly for the Divine Nature of Christ, as it is *Rom. 1. 4. Of the Seed of David, according to the flesh, but declared mightily to be the Sonne of God with power, according to the spirit of sanctification, or holynesse, by the resurrection from the dead.* The opposition shewes, that *Spirit* is taken there for the Divine Nature of Christ. He had spoken in the Verse before, concerning his humane nature, he was made of the *Seed of David, according to the flesh*; and it followes, *declared to be the Sonne of God, according to the spirit of holiness, by the resurrection from the dead.* And so likewise, in *1. Pet. 3. 18. He was put to death in the flesh, but quickned in the spirit*: He was put to death in his humane nature, but quickned, and raysted, as he was God.

The *Spirit* is taken likewise for the third Person in the Trinitie, the Holy-Ghost, the holy Spirit: And indeed, whatsoever God the Father, or God the

the Sonne doth graciously to man, it is done by the *Spirit* : For, as the holy *Spirit* is in the order of the Persons so he is in the order of working : the Father workes from himselfe, the Sonne workes from the Father, the holy *Spirit* from them both; the holy *Spirit* proceeds from the Father, and the Sonne, as a common Principle : Therefore, sometimes the Father is sayd to rayse Christs Body, by his *Spirit*; Christ is sayd to doe things by the *Spirit*. Here in this place, it is especially to be understood of Christs Divine Nature, not excluding the Holy-Ghost : For, as the Holy-Ghost, in the Incarnation, sanctified his *flesh*, the second Person tooke *flesh*, but the third Person sanctified it; so in the Resurrection of Christ, the second Person that raysed it selfe up, but yet it was by the Holy-Ghost too. So, when there is mention here of Christ *justified* by the *Spirit*, that is, by his God-head, and by the Holy-Ghost, which he alway used, not as an instrument; for the Holy-Ghost is a common Principle with himselfe, one with himselfe, of equall dignitie, onely differing in the order of Persons : Whatsoever Christ did, he did with the *Spirit*; that must not be excluded. Christ was as well *justified in the Spirit*, as God, as *manifest* in our nature to be man.

And this was in the time of his abasement : in the greatest extremitie of abasement, there was somewhat that came from Christ, to *justifie* him that he was the Sonne of God, the true *Messias* : there is no part of his abasement, but some beames of his God-head did breake forth in it.

G

He

God-head appeared in Christs abasement.

He was made *flesh* ; but he tooke upon him the *flesh* of a Virgin : Could that be otherwise then by the *Spirit*, to be borne of a Virgin, the remaining a Virgin ? When he was borne, he was layd in a *Manger* ; indeed, there was God in the low estate of the *flesh* : I, but the *wisemen worshipped him*, and the *Starre* directed them ; there he was *justified in the Spirit*. He was tossed when he was asleepe in the *Ship*, but he commanded the *Winds* and the *waves* : He wanted *Money* to pay *Tribute*, as he was abased ; but to fetch it out of a *Fish*, there he was *justified* : the one, was an argument of his povertie, and meanenesse ; but the other was an argument, that he was another manner of person then the World tooke him for ; that he had all the creatures at his command. He was apprehended as a *Malefactor*, but he struck them all downe with his word, *whom seeke ye ?*

Come to the greatest abasement of all : when he was on the Crosse, he hung betweene two Theeves ; I, but he converted one of them. When the Theefe had so much discouragement, to see his Saviour hang on the Crosse ; yet he shewed such power in that abasement, that the very Theefe could see him to be a King, and was converted by his *Spirit*. He did hang upon the Crosse ; but at the same time there was an Eclipse, the whole World was darkned, the Earth trembled, the Rocks brake, the Centurion *justified* him ; Doubtlesse, *this was the Sonne of God*. He was sold for thirtie pence ; but he that was sold  
for

for thirtie pieces, did redeeme the whole World by his blood.

Nay, at the lowest degree of abasement of all, when he struggled with the wrath of God, and was beset with Devils ; then he triumphed: when he was visibly overcome ; then invisibly he overcame : he was an invisible Conqueror, when he was visibly subdued: For, did he not on the Crosse satisfie the wrath of God , and by enduring the wrath of God , free us from it, and from Satan, Gods Gaoler, and reconcile us by his blood ? The chiefe workes of all , were wrought in his chiefe abasement. At length he died, and was buried : I, but he that died, rose againe gloriously ; therefore he *was mightily declared to be the Sonne of God*, by *raising himselfe from the dead* : That was the greatest abasement , when he lay in the Grave ; and especially then he was *justified*, by his Resurrection from the dead , and his Ascension, in his state of Glorification especially. So, if we goe from Christs birth, to his lowest degree of abasement , there was alway some manifestation of his justification by the *Spirit*.

He was *justified* in a double regard.

In regard of God, he was *justified*, and cleared from our sinnes that he tooke upon him : He *bore our sinnes upon the Tree*, and bore them away, that they should never appeare againe to our discomfort. He was made a *Curse for us* : How came Christ to be cleared of our sinnes , that lay upon him ? When by the *Spirit*, by his Divine

Christ at the lowest, did the greatest works.

Christ justified  
I  
In regard of  
God.

Nature, he rayfed himfelfe from the dead ; fo he was *justified* from that that God layd upon him, for he was our Suretie : Now the *spirit* rayfing him from the dead , fhewed that the Debt was fully difcharged, becaufe our Suretie was out of Priton. All things are firft in Chrift, and then in us ; he was acquitted and *justified* from our finnes, and then we.

2  
In regard of  
men.

By overcoming the De-  
vill.

By healing the  
outward and  
inward man,

And then he was *justified* by the *Spirit*, from all imputations of men, from the mis-conceits that the World had of him ; they thought him to be a meere man, or a finfull man. No ; he was more then a meere man ; nay, more then a holy man ; he was God-man. Whence were his Miracles ? Were they not from his Divine Power ? He overcame the Devill, in his temptations : Who can overcome the Devill, but he that is the Sonne of God ? He caft out the Devils, and difpoffeft them with his Word. All the enemies of Chrift that ever were , at length he conquered them, and fo *declared himfelfe mightily to be* ( as he was ) *the Sonne of God*. He healed the outward man, and the inward man, by his Divine Power ; he caufed the spirituall as well as the bodily eyes to fee, the dead to live, and the lame to goe, &c. Whatfoever he did in the bodie, he did in the foule likewise ; in thofe excellent Miracles he was *justified*, and *declared to be the Sonne of God*, efpecially in his Refurrection, and Ascenfion, and dayly converting of foules by his Minifterie ; all being done by his *Spirit*, which is his Vicar in the World , ruling his Church,

and

and subduing his enemies ; so that he was every way *justified in the Spirit* to be God, to be the true *Messias* prophesied of, and promised to the Church. Therefore he was *justified* in his Truth, that all the Promises were true of him ; and in his faithfulness, that he was faithfull in performing the Promises he made ; he was *justified* in his goodnesse, and mercy, and all those attributes ; he was *justified in the Spirit*.

But you will say, it seemes he was not *justified in the Spirit* : There are many Heretikes, that thinke not Christ to be God, that take not Christ to be so glorious as he is.

I answer ; when we speake of the *justifying* of Christ, it is meant to those that have eyes to see him, to those that shut not their eyes ; he was *justified* to be so great as he was, to those whose eyes the god of the world had not blinded, to all that were his : as it is excellently set downe *John 1. 14. The word was made flesh, and dwelt among us, and we beheld his glorie as the glorie of the onely begotten Sonne of the Father, full of Grace and Truth. We beheld his glorie ; we did, others did not take notice : but they were those, whose eyes the god of this world hath blinded, the malicious Scribes and Pharises, that sinned against the Holy-Ghost, and would never acknowledge Christ ; and ignorant people, that had not Faith, nor the Spirit of God. He was justified by the Spirit of God, to all that had spirituall eyes to see and take notice of his course ; as S. John sayth in one of his Epistles, what we have seene and heard,*

*Object.*

*Answer.*  
To whom  
Christ is justified.

*John 1. 14.*

Matth. 16.

Christ justified  
himselfe,1  
To strengthen  
our Faith.2  
To stop the  
mouthes of  
gaine-sayers.

and our hands have handled, the Word of Life, that we declare to you : So, that he was God manifest in the flesh, and he shewed himselfe to be the Word of Life, to those that were his Apostles and Disciples, and those that were converted by him. As we see S. Peter, when he had felt his Divine Power upon his heart, by his Preaching : Lord (sayth he) thou hast the words of eternall life, whither shall we goe ? He felt the Spirit, in his preaching. And so another time, S. Peter, in Matth. 16. he confessed him to be the Sonne of the living God. You see to whom he was justified, and declared to be the true Messias, to be God as well as man, by his Spirit.

The reason why he justified himselfe to be so, it was the more to strengthen our Faith ; all his Miracles, were but so many sparkles of his Divine Nature, so many expressions of his Divine Power. And after he was rayed from the dead, at his Ascension, and sending of the Holy-Ghost, he shewed his Divine Power more gloriously ; and all to strengthen the Faith of the Elect, and to stop the mouthes of all impudent rebellious persons : For, considering that he wrought such Miracles, that he rayed men from the dead, and rayed himselfe ; considering, that he called the Gentiles, and converted the World, by the Ministerie of weake men ; he shewed, that he was more then a man. Well, to make some use of this, that Christ was

Justified in the Spirit.

Then



Then first of all, Christ will at length *justifie* himselfe ; this is a ground of Faith. How-ever he be now as a Signe set up , that many speake against, and contradi& ; yet the time will come, when he will gloriously *justifie* himselfe to all the World. Now some shut their eyes willingly, and the opposites of Christ seeme to flourish ; yet Christ will be *justified* by his *Spirit* to all his Elect, in every Age, especially in the Resurrection : For, *when he shall come and appeare to be glorious in his Saints*, it will appeare who he is indeed. Now he suffers many to tread upon his Church, and he suffers many Heretikes to denie him, sometimes in one nature, sometimes in another, and so to offend against him ; but the time will come, that he will trample all his enemies under his feet ; he will be *justified* by his *Spirit*, that is our comfort. There are many Schismatikes, and Heretikes, and Persecutors ; but Christ will be *justified* at length, *the Kingdomes of the Earth will be the Lord Iesus Christs*. Are they not now so ? They are : but truly they appeare not to be so ; but, at length, they will appeare to be so : at the conversion of the *Jewes*, and the confusion of *Antichrist*, then it will appeare more and more, that he is King of the World indeed. Now (as it were) his Offices are darkned ; his Kingly Office is darkned, and his Propheticall Office is darkned : but at length it will appeare, that he is King of the Church ; and all Kingdomes will be Christs. There are glorious times comming , especially the glorious Day of the

*Vse I.*

Christ will  
justifie himself  
at length.



*Simile.*

Christ will  
justifie his  
Church.

Comfort in  
disgraces.

Resurrection; Christ at length will be cleared, he will be *justified*. The Sunne, at length, will scatter all the Clouds: In the morning they gather about the Sunne, as if they would cover it; oh, but the Sunne breakes thorow all, and gloriously appears at length: so Christ will scatter all Clouds, and gloriously appeare to be that which the Word sets him forth to be.

Againe, as Christ will *justifie* himselfe, so he will *justifie* his Church and Children, first or last, by his *Spirit*: His Children are now accounted the off-scouring of the World, they are trampled and trod upon, they are the objects of scorne, and hatred; and who accounted so base? Will Christ endure this? No: he that *justified* himselfe, that is, that declared himselfe, and will more and more declare himselfe to be as he is; will he not *justifie* his Church, his Mysticall Body, to be as they are indeed? Certainly, it shall appeare to the World, that he will *justifie* them, to be *Kings* and *Priests*, to be *Heires*, to be glorious, to be so neere and deare to him, as the Scripture sets them forth to be. Whatsoever the Scripture hath spoken of the Saints, and Children of God, the time will come, that all this shall be *justified* and made good by that *Spirit* of Christ, whereby he made good whatsoever he had said of himselfe.

Therefore, in our eclipses, and disgraces, let us all comfort our selves in this; Let the World esteeme us for the present, as the refuse of the World, as persons not worthy to be acquainted with,

with, not worthy to be regarded; we shall be *justified*, and cleared, and glorified, especially at that day, *when Christ shall come to be glorious in his Saints*. There is a hidden life of the Church, and every Christian; they have a life in Christ, but that *life is hid in Christ*, in Heaven. As the Flowers in Winter, they have a life, but it is hidden in the root; *when Christ shall appeare*, as blessed S. Paul and S. Iohn say, then it *shall appeare who we are*: Then our *glorious life*, that now is in our Head, *shall appeare*; then we shall be *justified* to be so glorious; as the Scripture sets us forth to be; the Church shall be *glorious within and without* too, at that Day. Therefore, let us comfort our selves; this hidden life, though it appeare not now, yet we shall be *justified*. And hence we may answer some objections likewise.

*Simile.*

Some may say, How doth it appeare, that Christ is King of the Church? We see how the Church is trampled on at this day. Where is the life and glory of the Church. What! his *Spouse*, and thus used? What! his *Turtle*, and thus pulled and plucked by the Birds of prey?

*Object.*

I answer: Looke with other Spectacles, with the eye of Faith, and then you shall see a Spring in the Winter of the Church; how-ever she be now abased, and eclipsed, yet she shall be *justified*; and it will appeare, that Christ regards his Church, and people, and Children, more then all the World besides; onely, there must be a conformitie.

*Answer.*

It

Afflictions  
conforme us  
to Christ.

It was fit there should be a time of Christs abasement ; how should he have suffred else ? the World would never have crucified God, they could not have done it. Therefore he was abased, he veiled his God-head under his manhood, under a base condition ; so he passed thorow *suffering to glory*. So it must be in the Body of Christ ; it must passe thorow the veile of infirmities, of weaknesse, affliction, and disgrace ; how else should it be conformable to Christ ? If Christ had *justified* himselfe at all times, in his humiliation, he could not have suffred ; if we should be *justified* now, and appeare to all the World who we are ; who would persecute us, how could we be conformable to Christ ? Therefore let us quietly and meekely a while endure these things, that are nothing but to conforme us to our Head ; knowing this, that as he was *justified* by little and little, till he was perfectly *justified*, when he was raysed from the dead ; so we shall be perfectly *justified* and freed from all imputations at the last day, when by the same *Spirit* that raysed him, we shall be raysed up too.

*Psal. 37.*

Nay, in this World, when it is for his glory, and for our good, he will bring our righteousness to light as the Noone-day, he will free us from the imputations that the World layes on us, he will have a care of our credit : For, as Christ was *mightily declared to be the Sonne of God* in a fit time ; so shall we, when we are fit. Then the World shall see, that we are not the men  
that

that prophane, bitter, malicious persons, (led with the spirit of the Devil) charged us to be.

Let us take no scandall at the present afflictions of the Church : Christ will *justify* his my-  
sticall Body, by his glorious power, in good time; *Antichrist* shall not alway ruffle in the World : Christ will be *justified* to be the King, and Ruler of the World; *All power is committed to him*. But we see it not now : *Antichrist* rages in the World, and the Church seemes to be under Hatches. So it is with particular Christians, those that belong to God, and indeed are truly such as they professe themselves to be (though with much weakenesse;) we see in what respect and esteeme they are had. Let us comfort our selves, beloved : Christ *justified* himselfe by his *Spirit*, and will he not *justify* his poore Church, and free it from the tyrannie of *Antichrist*? Will he not advance those that are trodden on now, and made as the dirt in the street, that *they shall shine as the Sunne*? Therefore, when you heare of the dejected state of the Churches abroad, be not dismayed : Consider, there is a glorious King that rules the World, and he will make it appeare ere long, he will *justify* himselfe, and his Church ; for, he suffers in his Church : He is wise, he sees cause to doe this ; he is working his owne worke : he corrects, and rules, and purgeth his Church in the furnace of affliction ; but be sure the time will come, that he will bring the cause of Religion to light, and he will shew what side he ownes ; he will *justify* his Truth, and tread Satan, and

Not to take  
scandall at the  
Churches af-  
flictions,

Christs worke  
in the afflicti-  
ons of the  
Church,

and all his members under feet ; this frame of things will not hold long. As verily as Christ is in Heaven, as verily as he is *justified* in his owne person by his *Spirit*, by his Divine Power ; so he will *justify* his Mysticall Body : and as he hath conquered in his owne person, so he will by his *Spirit* conquer for his Church.

*Vse 2.*  
Christ by his  
Spirit will o-  
vercome, in his  
Church.

And as he will overcome for his Church, so he will overcome in his Church ; *stronger is he that is in the Church in you, then he that is in the world*, and Gods children will be triumphant : though they may be discouraged, in respect of the present carriage of things ; yet the *Spirit* that is in them, above the World, will gather strength by little and little, and it will appeare at length, notwithstanding present discouragements : undoubtedly the best things will have a true lustre and glory at length, how-ever they seeme to be carryed for the present : You see as Christ hath *justified* himselfe to be the true *Messias*, and as he hath *justified* himselfe, so he will *justify* a'l his ; there is the same reason for both.

We shall be  
justified of  
God.

For our further instruction and comfort, let us consider, that in regard of God likewise, we shall be *justified* from our sinnes, in our Consciences here, and at the Day of Judgement, before Angels, and Devils, and men. As Christ was *justified* from our sinnes himselfe, and he will *justify* every one of us, by his *Spirit* ; his *Spirit* shall witnesse to our Soules, that we are *justified* ; and likewise, his *Spirit* shall declare it at the Day of Judgement ; it shall be openly declared,

red, that we are so indeed. There is a double degree of justification; one, in our Conscience now; another, at the Day of Judgement. Then it shall appeare, that we have beleeyed in Christ, and are cleansed from our sinnes, when we shall stand on the *right hand* of Christ, as all that cleave to Christ by faith: then it shall appeare, that by him we are *justified* from all our sinnes whatsoever.

Againe, Christ was *justified in the Spirit*. Then hence, we may learne our dutie; we ought all of us to *justifie* Christ. To whom is Christ *justified* by the *Spirit*? onely to his owne Church, and Children; not to the reprobate World. We may know, that we are members of Christ, if we be of the number of those that *justifie* Christ.

How doe we *justifie* Christ?

We *justifie* Christ, when from an inward worke of the *Spirit* we feele and acknowledge him to be such an one as he is; Christ is God. Now, when we relye upon him as our Rock, in all temptations, we *justifie* Christ to be so: when we *kisse the Sonne* with the kisses of faith, of subjection, of obedience, of reverence, and love; this is to *justifie* Christ to be the Sonne of God, as it is *Psal. 2. Kisse the sonne, lest he be angry*. Those that in temptation are to seeke for their comfort, they doe not *justifie* Christ, they doe not live as if he were a Saviour, nor as if he were a God; in temptations to despaire, they *justifie* not Christ.

Those

Justification  
double.

*Vse 3.*  
To *justifie*  
Christ.

*Question.*

*Answer.*  
How we *justi-*  
*fic* Christ.  
As God.

*Psal. 2.*

<sup>2</sup>  
As a Prophet.

Those that have Christ illuminating their understandings, to conceive the Mysteries of Religion; they *justifie* Christ to be the *Prophet* of his Church, because they feele him enlightening their understandings.

<sup>3</sup>  
As a Priest.

Those that find their Consciences pacified, by the obedience and sacrifice of Christ; they *justifie* him to be their *Priest*: for they can oppose the blood of Christ sprinkled on their hearts, to all the temptations of Satan, and to the risings of their owne doubting Conscience; their hearts being sprinkled with the blood of Christ, they can goe to God, and the blood of Christ speaks for them, *Peace*; it pleads, *Mercie, Mercie*. Thus we *justifie* Christ as a *Priest*, when we rest in his Sacrifice, and doe not with *Papists* runne to other Sacrifices; this is, not to *justifie* Christ: To *justifie* Christ, God-man, is to make him a perfect Mediator of intercession, and redemption; to make him all in all. They doe not *justifie* Christ, that thinke God was made man, to patch up a salvation; that he must doe a part, and we must merit the rest: oh no; take heed of that; account all our obedience, and all that is from us, as *menstruous clothes*, not able to stand with the Justice of God.

<sup>4</sup>  
As a King.

In a word, we *justifie* and declare, and make good that he is our *King*, and put a Kingly Crowne upon his head, when we suffer him to rule us, and to subdue our spirits, and our rebellions; when we cherish no contrarie motions to his *Spirit*; when we rest in his Word, and not

tra-



traditions, but stoupe to the Scepter of Christs Word; this is to *justifie* him as a *King*. Thus we should labour to *justifie*, and declare to the World the excellencie and power of *Christ* in our hearts, that we may make Religion lovely, and make it be entertained in the World, because we shew it to be an excellent powerfull thing. Let us examine our hearts, whether we thus *justifie* *Christ*, or no; that by our carriage towards him, we make it good, that he is such an one, as the Scripture sets him forth to be.

In particular, we *justifie* him, that *he rose from the dead*, when we beleeve that we are freed from our sinnes, our Suretie being out of Prison. We *justifie* him as *ascended into Heaven*, when we have heavenly affections, and when we consider him as a publike person, gone to Heaven in our name. We *justifie* him as *sitting at the right hand of God*, when we *mind the things that are above*, and not that are here below; or else we denie these things, we beleeve them not; we *justifie* them not, when our conversations are not answerable to the things we beleeve. If we be the Children of Wisedome, undoubtedly we shall *justifie* Wisedome. If we be the members of *Christ*, we shall *justifie* our Head; if we be his Spouse, we shall *justifie* our Husband. Let us examine our selves, what we doe in this kind; and never thinke our state good, till we can *justifie* *Christ*.

In his Resurrection.

In



In the next place, for our direction : as Christ *justified* himselfe, by his *Spirit*, by his Divine Power; so let us know, that it is our dutie to *justifie* our selves, to *justifie* our profession, *justifie* all Divine Truth. Let us make it good, that we are the Sonnes of God, that we are Christians indeed; not onely to have the name, but the appointing of Christ; that we may cleare our Religion from false imputations: or else, in stead of *justifying* our profession, we *justifie* the slanders that are against it. The World is readie to say, None are worse then Christians, and their Religion is all but words, and shewes, and formes: Shall we *justifie* these slanders? No: let us, by the *Spirit* of God, *justifie* our Religion; let us shew, that Religion is a powerfull thing; and so indeed it is: For Divine Truth, when it is embraced and knowne, it alters and changeth the manners and dispositions; it makes of Lions, Lambes; it makes our natures mild, and tractable, and sweet; it rayseth a man from Earth to Heaven. Let us *justifie* this our Religion, and profession, against all gaine-sayers whatsoever: *Wisedome is justified of all her children*. Let us *justifie* our Religion, and profession, by maintaining it, and standing for it, and expresse in our lives and conversations the power of it.

*Question.*

*Answer.*

How to *justifie*  
our profession.

How shall this be?

The Text sayth, by the *Spirit*: For, as Christ *justified* himselfe, that is, declared himselfe to be as he was, by his *Spirit*; so every Christian hath the *Spirit* of Christ, or else he is none of his: and by this

this *Spirit* of Christ, he is able to *justifie* his profession; not onely to *justifie* Christ to be the true Head, &c. but all things he doth, must be done by the *Spirit*, or not at all. For as Christ, when he became man, and was in the World, he did all by the direction of the *Spirit*; *He was led into the wilderness by the Spirit; he taught by the Spirit; the Spirit* that sanctified him in the Wombe, guided him in all his life: so a Christian is guided by the *Spirit*, God doth all to him by the *Spirit*; he is comforted, and directed, and strengthened by the *Spirit*, and he againe doth all to God by the *Spirit*: he prays in the *Spirit*, and sighes and groanes to God in the *Spirit*, he *walkes in the Spirit*, he doth all by the *Spirit*. Therefore, by the *Spirit* let us *justifie* and declare our selves what we are; that there is somewhat in us above nature, that we have love above carnall men, and patience and meekenesse above the abilitie and capacitie of other men: We *justifie* our profession, when we doe somewhat more then nature, or when we doe common ordinarie things in a spirituall holy manner. Religion is not a matter of forme, but of *Spirit*: Let us not shew our Religion onely by word, but by the fruits of the *Spirit*; by love, and mercie, and meekenesse, and zeale, when occasion serves. The whole life of a Christian (as farre as he is a Christian) it gives evidence that he is a Christian; the whole life of a carnall formall man, evidences that he is not a Christian, because he hath nothing in him above other men: as our Saviour Christ

H sayth;

Christians doe  
things above  
other men.

sayth : *what peculiar thing doe ye*, to distinguish your selves from other men ? So let us aske our selves. We professe our selves to be the Children of God, the Heires of Heaven, *what peculiar thing doe we ?* How doe we *justifie* our selves ? A true Christian can answer ; I can *justifie* it by the *Spirit* : I finde, I doe things from other Principles, and motives, and inducements, then the World doth ; who onely respect tearmes of Civilitie, and aymes of the World, or to content the clamour of Conscience : but I finde, I doe things out of assurance that I am the Child of God, and in obedience to him. Let us see, *what peculiar thing we doe.*

Some Christi-  
ans worse then  
Pagans.

Alas, I cannot but lament the poore profession of many : How doe they *justifie* their profession ? How doe they make good, that they have the *Spirit* of God rayling them above other men, when they live no better then *Pagans*, ( nay, not so well ) under the profession of the Gospel, and Religion ? Would *Pagans* live as many men doe ? Did they not keepe their words better ? Were they so loose in their lives, and conversations ; and so licentious ? Would they sweare by their gods idly ? Most of our ordinarie people are worse then *Pagans*. Where is the *justifying* of Religion ? If *Turks* and *Heathens* should see them, they would say ; You talke of Religion, but where is the power of it ? If you had the power of it, you would expresse it more in your fidelitie, and honestie, and

and mercie, and love, and sobrietic. The Kingdome of God, that is, the manifestation of the Government of Christ ; *it is not in word, but in power.* Therefore let us labour to *justify*, that we are subjects of that Kingdome, by the power of it.

Meere civill persons, the Apostle sayth of them, *2 Tim. 3.* they are such, as *have a forme of Godlineſſe, but denie the power of it.* All that rabblement, that he names there, they have *a forme* : A *forme* is easie, but the *power* of it is not so easie. Therefore, let us *justify* our Religion, by our conversation : Let us *justify* the Ordinances of God, the preaching and hearing of the Word of God, by reverence in hearing it, as the Word of God ; and labour to expresse it, in our lives and conversations : or else, we thinke it nothing but the speech of man. Let us *justify* the Sacrament, to be the Seale of God, by comming reverently to it, and by finding our Faith strengthened by it : So labour to *justify* everie Ordinance of God, from some sweet comforts that we feele by them ; and then we shew, that we are true members of CHRIST, that we are like CHRIST, who *justified* himſelfe in the Spirit.

Beloved, it is a great Power that must make a true Christian ; no lesse, then the Power of the Spirit, that rayſed Christ from the dead : as it is, *Ephes. 1.* Saint Paul prayes, that they might feele the Power that rayſed Christ from the

Meere civill  
men, who.

*2 Tim. 3.*

Great power  
to make a  
Christian.

*Ephes. 1.*

*dead.* It is no lesse power, for Christ to shine in our darke hearts, then to *make light to shine out of darknesse.*

Now, what power is in the lives of most men? The *power that raysted Christ from the dead?* Certainly, no. What power is there in hearing the Word, when many are so full of prophanenesse, that they altogether neglect it? What power is there, now and then to speake a good word, or now and then to doe a slight action? Is this the *power that raysted Christ from the dead*, when by the strength of nature men can doe it? There must be somewhat above nature, to *justifie* a sound spirituall Christian: We must have something to shew, that we have our spirits raysted up by the *Spirit* of Christ, to *justifie* our profession, in all estates: In prosperitie, to shew that we have a *Spirit* above prosperitie, that we are not proud of it: Then, in adversitie, then we *justifie* that we are Christians, by a *Spirit* that is above adversitie; that we doe not sinke under it, as a meere naturall man would doe; when we have learned Saint Pauls Lesson, *in all estates to be content.* In temptation, we *justifie* our Christian profession, by arming our selves with a *Spirit* of Faith, to beat backe the *fierie darts of Satan.* When all things seeme contrarie, let us cast our selves, by a *Spirit* of Faith, upon Christ; that argues a powerfull worke of the *Spirit*, when we can in contraries beleewe contraries.

Faith in temptation.

Thus

Thus let us shew, that we are Christians; that we have somewhat in us above nature; that when the course of nature seemes to be contrarie, yet we can looke with the eye of Faith through all discouragements, and clouds, and can see God reconciled in Christ; that will *justifie* us to be sound Christians. Therefore let us labour, not onely for slight, outward performances, that are easie for any to doe; but by an inward frame of soule, and by a carriage and conversation becomming our Profession; that we may *walke worthy of our Profession*, fruitfully and watchfully, carefully and soberly, as becommeth Christians every way. So much for that. I proceed to the next words;

*Seene of Angels.*

The word is not altogether so fitly translated: For, it is more pregnant then it is here rendred, *He was seene*. It is true; but he was seene with admiration, and wonderment of *Angels*: he was seene, as such an object presented to them should be seene, and seene with wonderment; it implyes the consequence of sight: sight stirres up affection, it stirres up the whole soule; therefore it is put for all the rest.

They saw him with wonderment: For, was it not a wonder, that God should stoupe so low, as to be shut up in the straits of a Virgins Wombe? that Christ should humble himselfe so low, to be *God in our flesh*? Was not here exceeding wondrous love and mercie to mankind, to wretched

Seene of Angels, what.

Sight put for,

<sup>I</sup>  
Wonderment.

man, having passed by the glorious *Angels* that were fallen? And exceeding wisdom in God, in satisfying his justice, that he might shew mercie? It was matter of admiration to the *Angels*, to see the great God stoupe so low, to be cloathed in such a poore nature as mans, that is meaner then their owne. This doubtlesse is the meaning of the Holy-Ghost, they saw it with admiration.

2  
Attendance.

And because he was their Head, as the second Person, and they were creatures to attend upon Christ; their sight and wonderment must tend to some practise, futable to their condition: Therefore they so see and wondred at him, as that they attended upon Christ in all the passages of his humiliation, and exaltation; in his Life, in his Death, in his Resurrection and Ascension.

3  
Witnesse.

They saw him so, as they were witnesses of him to men; they gave testimonie and witnesse of him: so that it is a full word, in the intention of the Holy-Ghost. Indeed, not onely the *Angels*, but all gave witnesse of him, from the highest Heavens to Hell it selfe; all witnessed Christ to be the true *Messias*.

In his Baptisme, there was the Trinitie; the Father, in a *Voyce from Heaven*; the Holy-Ghost, in the shape of a Dove: He had the witnesse of *Angels*, of men of all rankes, *Jewes* and *Gentiles*, men and women; yea, the Devils themselves oft times confessed him in the Gospel: He was witnessed of all rankes; they saw him, and gave evidence.



dence and testimonie of him, that he was the true *Messias*: he was scene of *Angels*.

To declare this a little more particularly.

The *Angels* knew of Christs comming in the *flesh*, before it was: for, what the Church knew, the *Angels* knew, in some measure. When God made the Promise of the *promised Seed*, the *Angels* knew of it. And in *Daniel*, the *Angel* speaks of the *70 Weekes*: therefore, before his Incarnation, they knew of him. But now they saw him with wonderment in our *flesh*, now they had an experimentall knowledge of him: For, the *Angels*, besides their naturall and supernaturall knowledge, they have an experimentall knowledge, that is dayly encreased in them, in the Church; they see somewhat to admiration continually, in the Church, in the Head, and in the members. They knew of the Incarnation of Christ before; you know the *Angel* brought the newes of it before-hand, to the Virgin *Mary*. The *Angels* attended upon Christ, from his very infancie; the *Angels* ministred to him, in his temptation; before his death, they comforted him in the Garden: he was made lower then the *Angels* (in some sort) as it is in *Psal.* 8. for they came to comfort him; he was so low, that he had the comforting of *Angels*: Then they saw when he was buried, they rolled away the stone.

By the way in generall, it is the *Angels* office to remoove impediments that hinder us from Christ. A Christian shall have *Angels* to remoove the stones, the hindrances that are be-

Angels knew  
Christs Incar-  
nation before-  
hand.

Knowledge of  
Angels.

*Mat.* 4.

*Psal.* 8.

Angels office.



tweene Heaven and him, rather then they shall be any impediment to his salvation.

Then when he rose, there were *Angels*, one at the head, and another at the feet; and they told *Mary*, that he was risen: And then, at his Ascension, the *Angels* told the Disciples, that Christ should come againe. You have the Storie of it at large in the Gospel; how from the Annuntiation of his Conception, to his Ascension, they saw him, and attended on him, and witnessed of him.

As soone as ever he was borne, when they appeared to the Shepherds, what a glorious Hymne they sang? *Glorie to God on high, Peace on Earth, Good will to men.* How joyfull were they of the Incarnation of Christ, and the great Worke of Redemption, wrought thereby?

And, as I sayd, they did not onely see these things, but they wondred at the love, and mercie, and wisdom of God, in the Head and members of the Church; as we see in diverse places, in *1 Pet. 1. 12.* *We preach the Gospel, which things the Angels desire to looke into:* The very *Angels* desire to prie and looke with admiration into the wondrous things of the Gospel. So in *Ephes. 3. 10.* *To the intent that unto Principalities and Powers in heavenly places might be made knowne by the Church the manifold wisdom of God.* There is somewhat done by Christ, by his Incarnation, and Resurrection, and Government of his Church, that the very *Angels* looke into,

*1 Pet. 1. 12.*

*Eph. 3. 10.*

into, and wonder at the *manifest wisdom* of God, in governing his Church; his *wisdom*, in electing them; and after, in restoring mankind: And in his manner of dispensation to the *Jewes*; first, by Ceremonies; and then after, by the Bodie it selfe, Christ in the flesh: There is such a World of Wonders in the Government of the Church, such *manifest wisdom*, that the very *Angels* themselves looke upon this with admiration and wonder, and with great delight.

Shall *Angels* see and wonder at these things? At the love, and mercie, and *wisdom* of God, in governing his Church, in joyning together things irreconcilable (to mans apprehension) infinite justice with infinite mercie in Christ; that Gods wrath and justice should be satisfied in Christ, and thereby infinite mercie shewed to us. Here are things for *Angels* to wonder at. Shall they wonder at it, and joy and delight in it; and shall we slight those things, that are the wonderment of *Angels*? There are a companie of prophane spirits, (I would there were not too many among us) that will scarce vouchsafe to looke into these things; that have scarcely the Booke of God in their Houses. They can wonder at a Storie, or a Poem, or some frothie Device; at base things, not worthie to be reckoned of. But, as for the great Mysteries of Salvation, that great Worke of the Trinitie, about the Salvation of Mankind, they rush at them, they slight them;

they

*Vse I.*

Angels wonderment should teach us.

they never talke seriously of these things, except it be (as it were) with a gracelesse grace, of slighting, and scorne; they account it a disparagement, to be serious in these things; they make no Mysteries of that which the glorious creatures, the *Angels* themselves, looke upon and prie into, even with admiration. But it is not to be conceived of, the prophanenesse and poyson that is in mans nature against Divine Truths (as I shall shew afterwards;) how it slightes the meanes of its owne salvation, and stands wondering at baubles, and trifles: and so men waste away their precious time, in admiration of that which is nothing but *vanitie of vanities*; whereas we should take up our time, in studying these transcendent things, that goe beyond the capacitie of the very *Angels*: yet these things we dally and trifle withall.

*Use 2.*  
Of Comfort.

Againe, from hence, that Christ was *seene*, and attended on, and admired by *Angels*, there is a great deale of comfort issueth to us; it is the ground of all the attendance and comfort that we have from the *Angels*: For this is a Rule in Divinitie, that there is the same reason of the Head, and of the members; both Head and members are one: Therefore, what comfort and attendance Christ had, who is the Head, the Church, which is his Body, hath the same, onely with some difference: they attended upon him, as the Head; they attend upon us, as the members: they attended upon him immediately, for himselfe; they attend upon us, for his sake.

For,

For, whatsoever we have of God, we have it at the second hand ; we receive *Grace for Grace*, of Christ : we receive attendance of *Angels*, for the attendance they yeelded to Christ first; they attend upon us, by his direction, and commission, and charge from him ; so we have a derivative comfort, from the attendance of *Angels* upon Christ : but surely, whatsoever they did to him, they doe to us ; because there is the same respect to Head, and members. Therefore the Devill did not mistake ; he was right in that, when he alledged out of the *Psalme*, *He shall give his Angels charge over thee, that thou dash not thy foot against a stone*. He was right in that, applying it to Christ : For, how-ever it be true to Christians, yet it is true to Christ too : it is true to the members, as well as the Head ; and to the Head, as to the members : for, *He that sanctifieth, and they that are sanctified, are all one*, as the Apostle sayth, *one Christ*.

Now, the care of *Angels* concerning Christ and his Church, it was shadowed out in *Exod.* 25. and 26. There, the *Mercie-Seat*, which covered the Arke, wherein the Law was ; upon the *Mercie-Seat* there were two Cherubins counter-viewing one another, and both pryed to the *Mercie-Seat* ; they shadowed out the *Angels*, that looke on the *Mercie-Seat*, Christ : for, he is the *Mercie-Seat*, that covers the Law ; and the Curse, in whom God was mercifull to us. There they looke upon that with a kind of wonderment, and attendance, which S. *Peter* alludes unto, in that place,

Cherubins,  
what they  
signified.

*Exod.* 25.

*Exod.* 26.

*Mercie-Seat*,  
a Type of  
Christ.

1 *Pet.* 1. 12.

Into

Exod. 16.

Heb. 1.

*Into which Mysteries the very Angels prie.* And so in the Veile of the Tabernacle, the Veile had round about it Pictures of Cherubins: What did that shadow out unto us? The multitude of Cherubins, and Seraphins, and Angels that attend upon Christ, and his Church. So, he was *seene*, and attended on by *Angels*; and it belongs to all that are his: as you have it, *Heb. 1. They are ministering Spirits, for the good of the heires of salvation.* They that serve the King, serve the Queene too: Christ is the King of his Church, and the Church is the greatest Queene in the World; they attend upon her: nay, Christ hath made us with himselfe, Kings. Now, what a King is that, that hath a Guard of Angels? As they guarded and attended upon Christ, so they guard and attend all that are his: as you have it excellently in *Dan. 7. 10. There are thousand thousands of Angels about the Throne continually.* All this is for our comfort, because we are one Mysticall Body with him.

*Jacobs Ladder,*  
what is figured.

You have in *Jacobs Ladder*, a notable representation of this: *Jacobs Ladder*, it reached from Earth to Heaven; and that pointed to Christ himselfe, who is *Emanuel*, God and man, who brought God and man together: He was a Mediator betweene both, and a friend to both: He was that *Ladder*, that touched Heaven and Earth, and joyned both together. Now it is said, the *Angels* ascended and descended upon that *Ladder*: so the *Angels* descending upon us, is, because they ascend and descend upon *Jacobs Ladder* first; that is,

is, upon Christ. *All things are yours* (sayth the Apostle :) What be those? God is ours, the Spirit is ours, Heaven is ours, the Earth is ours; Afflictions, Life, Death, *Paul, Apollo*, the *Angels* themselves, all is ours: Why? *Ye are Christs*; that is the ground. So it is a spring of comfort to consider, that Christ was *seene*, and admired and attended by *Angels*; they are ours, because we are Christs. Let us consider, what a comfort it is, to have the attendance of these *blessed Spirits* for Christs sake.

And hence we have the ground of the perpetuities of it, that they will for ever be attendants to us; because their love and respect to us, is founded upon their love and respect to Christ. When favour to another, is grounded upon a sound foundation: when the favour that a King or a great person beares to one, is founded in the love of his owne sonne; he loves the other, because he loves his sonne, whom the other loves; so it is perpetuall and sound, because he will ever love his sonne. The *Angels* will for ever love, and honour, and attend us: why? for what ground have they respect to us at all? It is in Christ, whose members and Spouse we are. So long as the Church hath any relation to Christ, so long the *Angels* shall respect the Church: but the Church hath relation to Christ for ever; therefore, the respect that the blessed *Angels* have to Christ and to the Church, it is for ever, and for ever.

Ground of Angels attendance on us.

Well, let us thinke of this so, as to make use of

Why Angels  
appeare not  
now.

of it; that now, in Christ, we have the attendance of *Angels*. We doe not see them, as in former time, before Christs Incarnation; it is true: because now, since Christ is come *in the flesh*, the Government of Christ is spirituall, and we are not supported with those glorious manifestations, but they are about us in an invisible manner. We have *Elizem* Guard about us continually, but we see them not. There were more apparitions in the infancie of the Church, because the dispensation of Christ to the Church, was according to the weake state of the Church. But now Christ is come *in the flesh*, and *received up in glory*, and there is more abundance of *Spirit*: we should be more spirituall and heavenly minded, and not looke for outward apparitions of *Angels*; but be content, that we have a Guard of them about us, as every Christian hath. *Despise not* (sayth Christ) *these little ones*: they are about Christians, and about little ones, little in yeeres, and little in esteeme; *for their Angels*, &c. It is a strange thing; they are Gods *Angels*, but they are theirs, for their service; *Their Angels behold the face of your heavenly Father*: So that Christs *Angels*, are our *Angels*; they are *Angels* even of children, of little ones. Nay, let a man be never so poore, even as *Lazarus*, he shall have the attendance of *Angels*, in life and death. There is no Christian of low degree, of the lowest degree, that shall think himselfe neglected of God; for the very *Angels* attend him, as we see in *Lazarus*: there is a generall commission for the least, the little ones.

Like-



Likewise, it may comfort us in all our extremities whatsoever, in all our desertions: the time may come, beloved, that we may be deserted of the world, and deserted of our friends; we may be in such straits, as we may have no body in the world neere us. Oh, but if a man be a true Christian, he hath God and *Angels* about him alway. A Christian is a King, he is never without his Guard, that invisible Guard of *Angels*. What if a man have no body by him when he dies, but God and his good *Angels*, to carry his soule to Heaven; is he neglected? Every Christian, if he hath none else with him, he hath God, the whole Trinitie, and the Guard of *Angels*, to helpe and comfort him, and to convey his soule to the place of happinesse. Therefore, let us never despaire, let us never be disconsolate; whatsoever our condition be, we shall have God and good *Angels* with us in all our straits and extremities. Goe thorow all the passages of our life, we see how readie we are to fall into dangers. In our infancie, in our tender yeeres, we are committed to their custodie: after, in our dangers, they pitch their Tents about us, as it is *Psal. 34. The Angels of the Lord pitch their Tents about those that feare the Lord.* In our conversion they rejoyce; *There is joy in Heaven at the conversion of a sinner.* At the houre of death, (as we see in *Lazarus*) they are readie to convey our soules to the place of happinesse: *Lazarus soule was carryed by Angels into Abrahams bosome.* At the Resurrection, they shall gather our dead bodies together; it is the office

Comfort in affliction.

Angels care in our infancie.

In danger,

Joy at our conversion.

They carry our soules to Heaven.



office of the *Angels*. In Heaven, they shall *praise* and *glorifie* God, together with us, for ever; for, *Christ shall come with a multitude of heavenly Angels*, at the Day of Judgement: when he shall come to be glorified in his *Saints*; then we shall for ever glorifie God, *Saints* and *Angels* together, in Heaven.

Heb. 12. 22.

Communion  
with Angels.

Therefore, in Heb. 12. 22. it is said, *We are come to the innumerable multitude of Angels*: What is the meaning of that? That is, now in the New Testament, by our communion with Christ, we have association with the *bleſſed Angels*, *innumerable companie of Angels*, sayth the Holy-Ghost there: we have association with them even from our infancie, till we be in glory. Indeed, they are as *Nurses*: *They shall carry thee, that thou dash not thy foot against a stone*; as it is *Pſal. 91.* they keepe us from many inconveniencies.

Pſal. 91.

Object.

But you will say; Gods children fall into inconveniencies, how then are they attended by *Angels*?

Answer.

Conflict be-  
tweene good  
and evill An-  
gels.

I answer: First of all, Gods *Angels* preserve those that are his, from many inconveniencies that they know not of: And certainly, we have Devils about us continually; and there is a conflict betwixt good *Angels* and Devils, about us continually. And when we doe fall into any inconvenience, it is because we are not in our way: if we goe out of our way, they have not the charge over us; they are to keepe us in our wayes. And if they keepe us not from *dashing our foot against a stone*, if they keepe us not from ill; yet they keepe us in ill, and deliver us out of ill at length: for, they

they deliver us not onely from evill, that we fall not into it; but they keepe us in ill, and deliver us out of ill; nay, and by ill: if we suffer in the custodie of *Angels* any inconveniencie; it is, that we may be tryed by it, that we may be exercised and bettered by it. There is nothing that falls out to Gods children in the world, but they gaine by it, whatsoever it is. This therefore doth not prejudice the attendance of *Angels*.

Therefore let us comfort our selves in all conditions for our selves, and for the State: put case it be brought to a very small number, that the enemies were thousands more then we, many thousands and millions; yet, if we be in the Covenant of Grace, and in good tearmes with God, we have *more for us then against us*, we shall have *Angels* fight for us. You know *Elisba's* servant, when he saw a multitude of enemies, his eyes were opened to see a companie of *Angels*; and, sayth the Prophet, *there are more for us then against us*. So, let us be to the eye of the world never so few, and never so weake; let us but have *Elisba's* eye, the eye of Faith, and we shall have his Guard about us alway, and about the Common-wealth: this should comfort us.

But then we must learne this dutie, not to grieve these good spirits. As it is wondrous humilitie, that they will stoupe to be servants to us, that are of a weaker baser nature then they; so it is wondrous patience, that they will continue still to guard us, notwithstanding

Guard of Angels.

Not to grieve the good Angels.

we doe that that grieues those good spirits : one motive to keepe us in the way of obedience, that we doe not grieve those blessed spirits, that are our Guard and attendance. Let us consider, when we are alone ; ( it would keepe us from many sinnes ) no eye of man seeth ; *I*, but God seeth, and Conscience within seeth, and *Angels* without are witnesses ; they grieve at it, and the Devils about us rejoyce at it : These meditations, when we are sollicitied to sinne, would withdraw our minds, and take up our hearts, if we had a spirit of Faith to beleieve these things.

To blesse God  
for their pro-  
tection.

Wherein we  
are advanced  
above Angels.

Benefit of An-  
gels by Ch. iij.

Let us learne to make this use, likewise to magnifie God, that hath thus honoured us ; not onely to take our nature upon him, to be *manifest in the flesh* ; but also to give us his owne attendance, his owne Guard, a Guard of *Angels*. Indeed, we are in Christ above *Angels*, advanced higher then *Angels*, ( what cause have we to prayse God ? ) How are we advanced above them ? We are the Spouse of Christ, and so are not *Angels* : they are under Christ, as a Head of government, and a Head of influence ; they have strength and confirmation from Christ : he is not a Head of redemption, but of confirmation to them. Saint *Paul* calls them *elect Angels*, that stand ; they stand by Christ, they have good by him : but they are not the Spouse of Christ, we are the Spouse and members of Christ : He hath honoured our nature more then the Angelicall ; he did not take upon him the nature of *Angels*, but of men ; and as he hath advanced us above *Angels*, so his dispen-  
sation

sation is, that those glorious creatures should be our attendants, for our good; and they distaste not this attendance.

And this is that we should know, what care God hath over us, and what love he beares us; that he hath honoured us so much, that creatures of a more excellent ranke then we are, even the *Angels*, should be serviceable to us in Christ: And all is, that we should be full of thankfulness.

But you will say; What need the Guard or attendance of *Angels* to Christ, or to us, to Head or members, considering that God is able to guard us with his Almighty Power?

It is true: The creatures that God hath ordained in their severall ranks, they are not for any defect in God, to supply his want of power, but further to enlarge and demonstrate his goodness. He is the *Lord of Hosts*; therefore he will have Hoasts of creatures one under another, and all serviceable to his end: His end is, to bring a companie to salvation, to a supernaturall end, to happiness in the world to come; and he being Lord of all, he makes all to serve for that end: He could doe it of himselfe; but having ordained such ranks of creatures, he makes all to serve for that end, for the manifestation of his power, and of his goodness; not for any defect of strength in himselfe: He could doe all by himselfe, he could have beene content with his owne happiness, and never have made a World; but he made the World, to shew his

*Object.*

*Answer.*  
Why God  
useth service  
of Angels.

goodnesse, and love, and respect to mankind. So he will have *Angels* attend us, though he watch over us by his owne providence; this takes not away any care of his, but he shewes his care, in the attendance of *Angels*, and other creatures, he useth them to convey his care and love to us.

*Object.*

But you will say, How can the *Angels* helpe our soules any kind of way? they may helpe our outward man, or the State where we live; but what good doe they to the inward man?

*Answer.*  
Good motions  
stirred in us by  
good Angels

I answer: The inward man is especially subject to the Spirit of Christ; it is God that bowes the necke of the inward man: But yet notwithstanding, if the Devils can suggest sinne, *Angels* are as strong as Devils, and stronger and wiser too; they are wiser then the Devill is malicious, and stronger then the Devill is powerfull: Whatsoever they can doe in evill, the good *Angels* can in good. Therefore no question, but they suggest many thoughts that are good; they are not onely a Guard about us, but they are Tutors, to teach and instruct us; they minister good thoughts, and stirre up good motions and suggestions. They worke not upon the heart of man, immediately to alter and change it, (that is proper to God) but by stirring up motions, and by way of suggestion; as the Devils doe in ill, so they in good. Therefore it is said, they comforted our blessed Saviour; which I suppose, was more then by their presence. So they comfort Gods children, by presenting

to their thoughts, (wee know not how, the manner is mytticall, it is not for us to search into that) good motions, by stirring up to good, onely the altering and changing of our dispositions, that is proper to the holy Spirit of God.

Let us often thinke of this, what a glorious head we have, for whose sake, the Angels attend upon us in all estates whatsoever, even till wee come to heaven.

And this should stirre us up, to labour to bee made one with Christ; all the good we have any way, is by the interest we have in Christ first, he holds it in *Capite*, if we have not a being in our head Christ, we can challenge nothing in the world, no attendance of Angels: for the Angels are at variance with us out of Christ, we see presently after the fall, the *Cherubin* was set with his sword drawne, to keepe the entrance of Paradise, from whence *Adam* was shut, to shew that presently upon the fall, there was a varyance, and a mighty distance betweene the Angels and us. But now the Angels no longer shut paradise, no, they accompany us in the wilderness of this world, to the heavenly *Canaan*, to paradise, they go up and downe *Jacobs ladder*, they attend upon *Christ*, and for his sake they are ministering spirits, for the comfort of the elect, so that all things are reconciled now in *Christ*, both in heaven, and earth, Angels, and men. It should stirre us up, to get interest in *Christ*, so that we may have interest in all these excellent things that first belong to *Christ*,

More we to get into Christ.

Angels our enemies out of Christ.

To carry our  
selves answerable  
to our  
condition.

and then to us. Whatsoever is excellent in Heaven or Earth, belongs to the King of all, which is Christ; and to the Queene of all, the Church: and the time will come, that there will be no excellencie, but Christ and his Church. All whatsoever is in the world, is nothing; it will end in Hell, and desperation, all other excellencies whatsoever.

This should teach us likewise to carry our selves answerable to our condition, to take a holy state upon us: we should thinke our selves too good, to abase our selves to sinne, to be slaves to men, to flesh and bloud, (be they what they will be) to the corruptions and humours of any man; since we have *Angels* to attend upon us: we are Kings, and have a Kingly Guard; it should move us to take a holy state upon us, it should force a carriage suitable to Kings, that have so glorious attendance. Undoubtedly, if we had a spirituall eye of Faith, to beleeve and to know this, answerable to the things themselves, and their excellencie, it would worke a more glorious disposition in Christians then there is, to carry our selves as if we were in Heaven before our time. Oh, that we had cleare eyes, answerable to the excellencie of the priviledges that belong to us.

Not to disdain  
weake  
Christians.

Again, it should teach us, not to despise the meanest Christian, seeing *Angels* despise not to attend on them. Shall we disdain to relieve them, that the *Angels* doe not disdain to comfort? To comfort and relieve one another, it is the worke of an *Angel*: Shall any man thinke himselfe too good



good to helpe any poore Christian ? Oh, the pride of mans nature ! when the more glorious nature of the *Angels* disdaine not to be our servants ; and not onely to great and noble men, but to little ones, even to *Lazarus*. What a devillish qualitie is envie and pride, that stirres us up to disdaine to be usefull one to another, specially to those that are inferiours ? We know it was the speech of wicked *Cain* ; *Am I my brothers keeper ?* Shall I stoupe to him ? Flesh and bloud begins to take state upon it. Alas, if *Angels* had taken state upon them, where had this attendance beene ? The Devils, that kept not their first standing, being proud spirits, they disdained the calling they had ; the good *Angels* humble themselves. God himselfe, as it is *Psal. 113.* disdaines not to looke on things below. When the great God became man, shall we wonder, that *Angels* should attend upon the nature that God hath so honoured ? What a devillish sinne then is envie, and pride, and disdaine ? Let these considerations move us, to be out of love with this disposition : the *Angels* joy at the conversion of others ; shall that be our heart-smart and griefe, that is the joy of *Angels* ? Shall we despise the worke of regeneration, and the image of God in another ? Shall it be the joy of *Angels*, and shall it be our sorrow, the welfare and thriving of others spiritually or outwardly ? Shall we, out of disdaine and envie, thinke our selves too good to doe any thing, when it is the delight of *Angels* ?

*Psal. 113.*

The *Angels* are described with wings, to flye,

Angels description.



in *Iſai* 6. to shew their delight in their attendance, and wings to cover their faces, and their feet, to shew their adoration, and reverence of God, the nearer they come to God, the more reverence, so there is no Christian, but like the Angels, the nearer he comes to God, the more hee abaseth himselfe, and adores God, as *Iob*, when he came nearer to God then he was before, *I abhorre my selfe* (saith he) *in dust and ashes*, when God came to talke with him; the Angels, the nearer they come to God, the more reverence they shew, the more they cover their faces in his presence. And with the other wings they fly, and doe their duty, to shew their expedition in their service to *Christ*; and his Church, they doe readily what they doe, let us imitate the Angels in this.

Angels office  
double.

The Angels have a double office, a superior office, and an inferior; the superior office they have is to attend upon God, to serve God and *Christ*, to minister to our head; the inferior office is to attend his Church, and to conflict with the evill Angels that are about us continually.

It is good for us to know our prerogatives, our priviledges, and our strength; not to make us proud, but to stirre us up to thankfulness, and to a holy carriage answerable: it is a point not much thought on by the best of us all; we forget it, and betray our owne comfort, *Sathan* abuseth us, to make us forget the dignity, and strength that wee have, hereby we dishonour God, and  
wrong

wrong our selves, and wrong the holy Angels for want of Faith, and consideration of these things. A Christian is a more excellent creature then he thinks of. 'It is necessary oftentimes to thinke what a great degree God hath raised us to, in Iesus Christ, that we have this glorious attendance about us, where ever we are; oh it would move us as I said to comfort, and to a reverent carriage, and indeed when we carry our selves otherwise, it is for want of minding, and believing these things: I have spoken something the more of it. because wee are subject to neglect this blessed truth; therefore for the time to come, let us take occasion to meditate oftner of this Spring of comfort, then formerly wee have done.

*Preached to the Gentiles.*

Christ our blessed Saviour, being the King of his Church, it was not sufficient that he was *manifest in the flesh*, and justified in the spirit, that is, declared by his divine power, to be God, but he must have his nobles to acknowledge this too: Kings in their inaugurations, not onely make good their owne title, what they can themselves, but they would have others acknowledge it; therefore it is said Christ was seene of Angels, those noble, and glorious Creatures.

Christ preached to the Gentiles.

But

But not onely the greatest of the Kingdome, but likewise the meaner subjects must know their King, there must be a proclamation to them, to know who is to rule over them. Therefore, Christ being a generall Catholike King, there must be a publication and proclamation of Christ all the world over; he must be *preached to the Gentiles*. But yet that is not enough; upon proclamation, there must be homage of all those that he is proclaimed a King to: therefore it followes, *Beleeved on in the world*; that is, the world must stoupe, and submit, and give homage to Christ, as the Saviour of the world, as the Mediator of mankind. Thus we see how these things follow one upon another. To come to the words;

*Preached to the Gentiles, beleeved on in the world.*

These follow one another, by a necessarie order: for, *preaching* goes before Faith; Faith is the issue and fruit of *preaching*: Christ is first *preached to the Gentiles*, and then, *beleeved on in the world*. The points considerable, are these.

First, that there must be a dispensation of salvation wrought by Christ, unto others: It is not sufficient, that salvation was wrought by Christ *manifest in the flesh, justified in the Spirit*; but this salvation and redemption wrought, it must be published and dispensed to others: therefore he sayth, *Preached to the Gentiles*.

And then, this publication, and *preaching*, it must be of Christ: Christ must be published to the  
the

the *Gentiles*; all is in Christ, that is necessarie to be published.

Then, the persons to whom : *To the Gentiles*; that is, to all. The Church is enlarged since the comming of Christ; the Pales and bounds of the Church are enlarged.

And then the fruit of this : Christ being thus dispensed to the *Gentiles*, the world beleeves : All preaching is for the obedience of Faith, as S. Paul sayth, *Rom. 1.* and *Rom. 16.* That the obedience of Faith may be yeilded to Christ. Preaching to the *Gentiles*, is, that he may be beleeved on in the world.

*Rom. 1.*  
*Rom. 16.*

First of all;

*There must be a dispensation of Christ.*

Dispensation  
of Christ.

See the equitie of this, even from things among men. It is not sufficient, that Physick be provided; but, there must be an application of it. It is not sufficient, that there is a Treasure; but, there must be a digging of it out. It is not sufficient, that there be a Candle, or Light; but, there must be a holding out of the Light, for the good and use of others. It was not sufficient, that there was a *Brazen Serpent*; but, the *Brazen Serpent* must be lifted up, that the people might see it. It is not sufficient, that there is a Standard; but, the Standard must be set up. It is not sufficient, that there be a foundation; but, there must be a building upon the foundation. It is not sufficient, that there be a Garment; but, there must be a putting of it on. It is not sufficient, that

that there be a box of ointment, but the box must be opened, that the whole house may bee filled with the smell. It is not sufficient that there be tapestry, and glorious hangings, but there must be an unfolding of them; therefore there must be a dispensation of the mysteries of Christ: for though Christ be Physicke, he must be applied, though Christ be a garment, hee must be put on, though he be a foundation, we must build on him, or else we have no good by him; though hee in his truth be a treasure, yet he must be digged up in the ministry, though he be a light, hee must be held forth, though he be food, there must bee an application, of necessity therefore there must be a dispensation of the Gospell, as well as redemption wrought by Christ, *preached to the Gentiles.*

To unfold the point a little, seeing the necessity of it, to shew,

*What it is to preach.*

*What it is to preach Christ. And,*

*What it is to preach Christ to the Gentiles.*

To preach,  
what.

To preach is to open the mystery of Christ, to open whatsoever is in Christ, to breake open the box, that the savour may be perceived of all. To open Christs natures, and person, what it is; to open the offices of Christ, first he was a prophet to teach, wherefore he came into the world; then he was a Priest, offering the sacrifice of himselfe, and then after hee had offered his sacrifice, as a Priest, then he was a King, he was more publickly, and gloriously knowne to bee a King to rule:  
after

after he had gained a people, by his Priesthood, and Offering, then he was to be a King to governe them; but his Prophetickall Office is before the rest: he was all at the same time, but I speake in regard of manifestation: now to *preach Christ*, is to lay open these things.

Manifestation  
of Christs Of-  
fices.

And likewise the states, wherein he executed his Office: First, the state of humiliation; Christ was first abased, and then glorified: the flesh he tooke upon him, was first sanctified, and then abased; and then he made it glorious flesh: he could not worke our salvation, but in a state of abasement; he could not apply it to us, but in a state of exaltation and glory. To open the merits of Christ, what he hath wrought to his Father for us: To open his efficacie, as the spirituall Head of the Church, what wonders he workes in his children, by altering and rayeing of them, by fitting and preparing them for Heaven: Likewise, to open all the Promises in Christ, they are but Christ distild and parcelled out; *All the Promises in Christ, are Teu and Amen*: They are made for Christs sake, and performed for Christs sake; they are all but Christ, severed into so many particular gracions blessings: To *preach Christ*, is to lay open all this, which is the inheritance of Gods people.

Christs States.

1  
Humiliation.

2  
Exaltation.

But it is not sufficient to *preach Christ*, to lay open all this in the view of others; but in the opening of them, there must be application of them to the use of Gods people, that they may see their interest in them; and there must be an allu-

Necessitie of  
application in  
Preaching.

allu-

Preaching of  
the Law.

alluring of them: for to *preach*, is to wooe. The *Preachers* are *Paranympi*, the friends of the *Bride-groome*, that are to procure the marriage betweene Christ and his Church: therefore, they are not onely to lay open the Riches of the Husband, Christ; but likewise to entreat for a marriage, and to use all the gifts and parts that God hath given them, to bring Christ and his Church together.

And because people are in a contrarie state to Christ; to *preach Christ*, is even to begin with the Law, to discover to people their state by nature: a man can never *preach* the Gospel, that makes not way for the Gospel, by shewing and convincing people what they are, out of Christ. Who will marry with Christ, but those that know their owne beggerie and miserie, out of Christ? That he must be had of necessitie, or else they dye in debts eternally; he must be had, or else they are eternally miserable. Now, when people are convinced of this, then they make out of themselves to Christ. This therefore must be done, because it is in order that which makes way to the *preaching* of Christ; for, *the full stomach despiseth an honey-combe*: Who cares for Balme, that is not sick? Who cares for Christ, that sees not the necessitie of Christ? Therefore we see *Iohn Baptist* came before Christ, to make way for Christ, to levell the mountaines, to cast downe whatsoever exalts it selfe in man. He that is to *preach*, must discern what mountaines there be betweene mens hearts and Christ, and he must labour to discover themselves to themselves, and lay flat all the pride of men

men



men in the dust; for, *the word of God is forcible to pull downe strong holds and imaginations, and to bring all into subjection to Christ.* And indeed, though a man should not *preach* the Law; yet, by way of implication, all these things are wrapped in the Gospel. What need a *Saviour*, unlesse we were lost? What need Christ to be *Wisdom* to us, if we were not fooles in our selves? What need Christ be *Sanctification* to us, if we were not defiled in our selves? What need he be *Redemption*, if we were not lost and sold in our selves to Satan, and under his bondage? Therefore, all is to make way for Christ; not onely to open the Mysteries of Christ, but in the opening and application, to let us see the necessitie of Christ. In a word, being to bring Christ and the Church together, our ayme must be, to perswade people to come out of their estate they are in, to come and take Christ; whatsoever makes for this, that course we must use, though it be with never so much abasing of our selves. Therefore the Gospel is promulgate in a sweet manner; *I beseech you, Brethren, by the mercies of God, &c.* The Law comes with, *Cursed, Cursed*; but now in the Gospel, Christ is *preached* with sweet alluring; *I beseech you, Brethren*; and, *we as Ambassadors beseech you, as if Christ by us did beseech you, &c.* This is the manner of the dispensation in the Gospel, even to begge of people, that they would be good to their owne soules. Christ (as it were) becomes a beggar himselfe; and the great God of Heaven and Earth begges our love, that

The Law wrapped in the Gospe'.

Manner of publishing the Gospel.



that we would so care for our owne soules, that we would be reconciled unto him. It was fitter indeed, we should begge of him; it was fit we should seeke to be reconciled to him: but God so stoupes in the dispensation and Ministerie of the Gospel, that he becomes a begger and a suter to us, to be good to our soules; as if he had offended us, he desires us to be reconciled: the wrong is done on our part, yet he so farre transcends the doubtings of mans nature, that he would have nothing to cause mans heart to mis-give, no doubts nor scruples to arise; he himselfe becomes a beseecher of reconciliation, as if he were the partie that had offended. This is the manner of the publication of the Gospel: I doe but touch things, to shew what it is to *preach Christ*.

*vse.*

To magnifie  
this dispensa-  
tion.

Seeing then of necessitie there must be a dispensation, together with the Gospel; let us labour to magnifie this dispensation of *Preaching*; that, together with Redemption, and the good things we have by Christ, we have also the Standard set up, and the Brazen Serpent lifted up by *Preaching, the unsearchable Riches of Christ* unfolded to us. It is a blessed condition: Let us magnifie this Ordinance, (without disparaging other meanes of Reading, &c.) This *Preaching* is that whereby God dispenseth salvation and grace ordinarily.

God dispen-  
seth the Gospel  
by men.

I  
To trie our  
obedience.

And God in wisdom sees it the fittest way to dispense his grace to men by men; why?

To trie our obedience to the Truth it selfe; he  
would

would have men regard the things spoken, not for the person that speakes them, but for the excellencie of the things. If some glorious creatures, as the *Angels*, should *preach* to us, we should regard the excellencie of the *Preachers*, more then the Truth it selfe; we should beleewe the Truth, for the Messengers sake.

And then, God would knit man to man by bonds of love; now there is a relation betweene Pastor and people, by this Ordinance of God.

And then, it is more sutable to our condition; we could not heare God speake, or any more excellent creature: God magnifies his power the more, in blessing these weake meanes.

And it is more proportionable to our weakness, to have men that speake out of experience from themselves, that *preach* the Gospel, that they have felt the comfort of themselves; it workes the more upon us. Therefore, those that first *preached* the Gospel, they were such as had felt the sweetness of it themselves first. *S. Paul*, a great sinner out of the Church; and *S. Peter*, in the Church; he fell, after he was in the state of Grace: that these great Apostles might shew to all people, that there is no ground of despaire, if we humble our selves; if they be sinnes out of the Church, if they be sinnes against the first Table; as *Paul*, he *was a blasphemer*; or against the second, he *was a persecutor*; yet he found mercie, notwithstanding: and for this end he found mercie (he sayth) that he might teach the mercie of God to others, that he might be an example of the mercie of God to

K

others.

2  
To knit man  
to man.

3  
As fitting our  
condition.

Why sinners  
preach to sin-  
ners.

others. And so, if we relapse, and fall, let none despaire: *Peter*, a great Teacher in the Church, an Apostle, see how foully he fell. Now, when men subject to the *same infirmities*, shall discover the mercie of God out of the Booke of God, it workes the more upon us.

To have a  
right esteeme  
of Gods Ordinance.

*Question.*

*Answer.*  
Private Exercise,  
with contempt of public,  
like, cursed.

*Simile.*

*Object.*

It is good for us to have a right esteeme of the Ordinances of God, because the prophane heart of man doth thinke it a needlesse matter.

Some are readie to say; Cannot I as well reade privately, at home?

Yes: but the use of private Exercises, with contempt of the publike, they have a Curse upon them, in stead of a Blessing. It is with such men as with those that gathered *Mannah*, when they should not; it stanke: Hath God set up an Ordinance for nothing; for us to despise? Is not he wiser, to know what is good for us, better then we doe for our selves? God accompanies his Ordinance with the presence of his blessed Spirit. The Truth read at home, hath an efficacie; but the Truth unfolded, hath more efficacie. As we say of Milke warmed, it is fitter for nourishment; and the Raine from Heaven hath a fatnesse with it, and a speciall influence, more then other standing waters: so there is not that life, and operation, and blessing, that accompanies other meares, that doth *Preaching*, being the ordinarie meanes, where it may be had.

I, but this Ordinance of God; *Preaching*, it is onely for the laying the foundation of a Church; it is not for a Church, when it is built: then, other helps,

helpes, or Prayer, and the like, without this, may suffice.

Those that have such conceits, they make themselves wiser then the Spirit of God: in *S. Paul*, we see in *Ephes. 4.* *Christ*, when he ascended on high, he led captivitie captive, he gave gifts to men, some *Apostles*, some *Prophets*, some *Evangelists*, for the edifying and building up of the Church. So that this Ordinance it is necessarie for building up still, and for the knitting of the members of Christ together still: Therefore, that is a vaine excuse.

Oh, but what need much, lesse would serve the turne?

Thus people grow to contemne and despise this heavenly *Mannah*: but those that are acquainted with their owne infirmities, they thinke it a happinesse, to have plentie: for, naturally we are dull, we are forgetfull, we are unmindfull; though we know, we doe not remember; and though we remember, yet we doe not minde things: we are naturally weake, and therefore we need all spirituall supports and helpes that may be, to keepe the Vessell of our soules in perpetuall good case: the more we heare, and know, the fitter we are for doing, and suffering; our soules are fitter for communion with God, for all passages both of life and death: therefore we cannot have too much care this way.

Oh, let us therefore chuse *Maries* part, the better part, that will never depart from us, and take heed of prophane conceits in this kind; it is to

*Answer.*

*Eph. 4.*  
Vie of preaching.

*Object.*

*Answer.*  
Necessitie of much preaching.

the prejudice of our soules. We must know, that whensoever God sets up an Ordinance, he accompanies it with a speciall blessing: And we are not so much to consider men in it, but consider the Ordinance, which is his; and being his, there is a speciall blessing goes with the dispensation of the Word, by the Ministerie.

*Object.*

Others object, they know it well enough; and therefore they need not be taught.

*Answer.*  
Religion not  
easily learned.

The Word of God *preached*, it is not altogether to teach us, but (the Spirit going with it) to worke grace, necessarie to *strengthen us in the inward man*. And those that say they know it enough, deceive themselves, they know it not: Religion is a Myserie; and can it be learned at the first? There is no Myserie, but it requires many yeeres to learne: if it be but a handy-craft, men are six or seven yeeres in learning it; and is Religion, and the Myseries and depths of it learned so soone, thinke we? There is a Myserie in every Grace, (in Repentance, in Faith, in Patience) that no man knowes, but those that have the Graces, what belongs to those Graces. Religion consists not in some parts, and abilities, to speake and conceive of these things; and yet that is hardly learned, being contrarie to our nature, having no seedes of these things: even the outside of Religion, that is the preparative to the inward, there is somewhat to doe, to bring our hearts to these things. But then, Religion it selfe it is a deepe Myserie, it requires a great deale of learning.

Let

Let us therefore set a price upon Gods Ordinance: there must be this dispensation; Christ must be *preached*; *Preaching*, is the Chariot that carryes Christ up and downe the world; Christ doth not profit, but as he is *preached*: For, supernaturall benefits, if they be not discovered, they are lost; as we say of Jewels, if they be not discovered, what is the glory of them? Therefore there must be a discoverie by *Preaching*, which is the Ordinance of God for that end. Whereupon God stirred up the Apostles before, that were the maine converters of the world: they had some Prerogatives above all other *Preachers*, they had an immediate Calling, extraordinarie Gifts, and a generall Commission; in them, was established a Ministerie to the end of the world. *Christ, when he ascended on high, and led captivitie captive*, (he would give no meane Gift then, when he was to ascend triumphantly to Heaven) the greatest Gift he could give, was, some to be *Prophets*, some *Apostles*, some *Teachers*, for the building up of the Bodie of Christ, till we all meet a perfect man in Christ. I will send them *Pastours* according to my owne heart, sayth God, *Ier. 3.* It is a Gift of all Gifts, the Ordinance of *Preaching*; God esteemes it so, Christ esteemes it so, and so should we esteeme it.

And to adde this further, to cleare it from whatsoever may rise up in any mans mind; doe but consider in experience, where God sets up his Ordinance, how many soules are converted;

*Simile.*

Christ profits not, but as preached.

Priviledge of Apostles.

*Ier. 3.*

Experience of the benefit of Preaching.

some are savingly cast downe, and then rayfed up againe; their lives are reformed, *they walke in the light, they know whither they goe*, they can give an account of what they hold: the state of those that live under the Ordinance of God, is incomparably more lightsome, and comfortable, and glorious, then those that are in the darke, that want it. If we had no other argument, experience is a good argument. Where doth *Poperie* and prophaneesse reigne most? In those places where this Ordinance of God is not set up; for *Poperie* cannot endure the breath of the Gospel. Thus we see the necessitie and benefit of *Preaching*.

But then (in the next place) this *Preaching* it must be of Christ; Christ must be *preached*.

But must nothing be *preached* but Christ?

*Question.*

*Answer.*

Christ the object of preaching.

I answer, nothing but Christ, or that that tends to Christ: if we *preach* threatnings, it is to cast men downe, that we may build them up; if a Physician purge, it is, that he may give Cordials: whatsoever is done in *preaching*, to humble men, it is to rayse them up againe in Christ; all makes way for Christ. When men are dejected by the Law, we must not leave them there, but rayse them up againe: what-ever we *preach*, it is reductive to Christ, that men may walke worthy of Christ. When men have beene taught Christ, they must be taught to *walke worthy of Christ, and of their calling*; that they may carry themselves fruitfully, and holily, and constantly, every way suitable for so glorious a profession, as the profession of Christian.



stian Religion is : The foundation of all these duties, must be from Christ ; the graces for these duties, must be fetched from Christ ; and the reasons and motives of a Christians conversation, must be from Christ, and from the state that Christ hath advanced us unto ; the prevailing reasons of an holy life, are fetched from Christ. *The grace of God hath appeared* (sayth S. Paul, it hath shined gloriously) *teaching us to denie all ungodlinesse and worldly lusts, and to live soberly and righteously and holily in this present evill world.* So that Christ is the maine object of preaching. This made S. Paul, when he was among the *Corinthians*, to professe no knowledge of any thing, but of Christ, and him crucified ; to esteeme and value nothing else : he had Arts, and Tongues, and parts, he was a man excellently qualified, but he made shew of nothing in his preaching, and in his value and esteeme, but of Christ, and the good things we have by Christ.

Now Christ must be preached wholly, and onely, we must not take any thing from Christ, nor joyne any thing to Christ. The *Galatians* did but beleeve the necessitie of Ceremonies with Christ, and the Apostle tells them, *Ye are fallen from Christ.* It is a destructive addition, to adde any thing to Christ : Away with other satisfaction, the satisfaction of Christ is enough ; away with merits, the merits of Christ are all-sufficient ; away with merit of workes, in matter of salvation, Christs righteousness is that that we must labour to be found in, and *not in our owne, all is but*

Christ preached, how.



## Christ preached to the Gentiles.

*dung and drosse, in comparison of the excellent righteousness we have in Jesus Christ. You must heare, and we must preach all Christ, and onely Christ. S. Paul sayth, he was jealous with a holy jealousy over those he taught: why? Lest Satan should beguile them, and draw them from Christ, to any other thing. Why is the Church of Rome so erroneous; but because she leaves Christ, and cleaves to other things? Therefore we must labour to keepe chaste soules to Christ; and those that are true Preachers, and Ambassadors, and Messengers, they must be jealous with a holy jealousy over the people of God, that they looke to nothing but Christ.*

Christ must be preached,

But to whom?

*To the Gentiles.*

Christ preached to the Gentiles.

What the Gentiles were.

Here lyes the Myserie, that Christ, who was *manifest in the flesh, justified in the spirit, &c.* should be preached to the Gentiles. What were the Gentiles? Before Christs time, they were *Dogges*, in our Saviour Christs censure; *Shall I give the Childrens Bread to Dogges?* Before Christs time, they sate in darknesse, and in the shadow of death: Before Christs time, they were the halt, and the lame, that He, the great *Feast-maker*, sent to bid come in: *they were aliens from the Common-wealth of Israel;* without Christ, without God in the world; without God, because they were without Christ. It is not to be imagined, in what miserie the poore Gentiles were, before the comming of Christ, except some few *Profelytes*, that joyned themselves to the *Iewish Church;*

Church ; for the *Gentiles* worshipped Devils : What were all their gods, but Devils ? They were under the Kingdome of Satan, when the Gospel came to be *preached* among them ; they were *translated* out of the Kingdome of *Satan*, into the *blessed and glorious* Kingdome of *Christ*, *Coloss. 1.* Yet we see here, notwithstanding they were such kind of people, the Mysterie of the Gospel is *preached* to these, *to the Gentiles.*

*Coloss. 1.*

It was such a Mysterie, as that *S. Peter* himselfe, although he were acquainted with it, oft times by *Christ*, and he might reade of it in the *Prophets* ; yet notwithstanding he was to be put in mind of it, *Act. 10.* when he was to goe to *Cornelius*, he saw a *Vision* full of Beasts, and a *Voice* saying, *Kill, and eat :* and indeed, the *Gentiles* were little better then Beasts ; they were esteemed so, before they had the Gospel ; and the *preaching* of it to them, you see it was a Mysterie to *S. Peter* himselfe.

*Act. 10.*

But, why did God suffer the *Gentiles* to walke in *their owne wayes* ? as the Apostle sayth, *Act. 14. 16.* Why did he neglect and over-looke the *Gentiles*, and suffer them to goe on in *their owne wayes*, so many thousand yeeres before *Christ* came ; were they not Gods creatures, as well as the *Jewes* ?

*Object.*

*Act. 14. 16.*

I answer ; this is a Mysterie, that God should suffer those wittie people, that were of excellent parts, to goe on in *their owne wayes.* But there was matter enough in themselves ; we need not call God to our Barre, to answer for himselfe ; they were malicious against the Light they knew ; they

*Answer.*

Why the *Gentiles* strayed so long.

Rom. I.

Tully.

Tacitus.

Object.  
A Myserie in  
calling the  
Gentiles.

Answer.

they imprisoned the light of nature that they had, as it is *Rom. I.* they were unfaithfull in that they had: therefore, besides that it is a Myserie, God may well be excused. Doe but looke to the judgement that some of the Heathens had of divine things, what reprobate and malicious judgements they had, how basely they esteemed of the *Jewes*: the *Jewish* Nation, sayth *Tully*, shew how God regards them, in that she hath beene overcome so oft by *Nebuchadnezzar*, and *Pompey*, &c. What a reasoning was this? And that proud Historian *Tacitus*, how scornefully doth he speake of Christians? It is not to be imagined, the pride that was in the Heathens against the *Jewish* Religion, especially the Christian Religion, how they scorned and persecuted it, in the beginning of it. So you see, in the best of the Heathen men there was matter and ground of Gods just condemning of them: therefore we need not quarrell with God against that.

But here is another Myserie; Why the *Gentiles*, being all alike naught, God should leave the better of the *Gentiles*, and reveale Christ to the worst? Were not *Socrates*, and *Plato*, and such like, more goodly Moralists then the *Corinths*, and *Ephesians*? What kind of people were the *Corinthians*? A proud people, *Fornicators*, *Idolaters*, as the Apostle sayth, *such were some of you*; here is a Myserie.

It is Gods soveraigntie, we must let God doe what he will; *he will be mercifull to whom he will be mercifull*, and *he will neglect whom he will*, sayth *Austin*,

*Austin*, we must be very reverent in these matters; it is most safe to commit all to God, and usurpe no judgement here; it is a Myserie: yet there is some satisfying reason may be given, why the *Gentiles* were called, when Christ came in the *flesh*, and not before; besides, many Prophecies foretold that it should be so, and some reason may be given why it was so.

Because they were to be incorporate to the *Jewes*, to be *fellow-Citizens* with the Church of the *Jewes*, they were to be of *Gods Household*; as it is excellently and largely set downe in *Ephes. 2*. Now Christ comming, tooke downe the *partition-wall*: Christ is the Center, in whom they meet, in whom they are one; therefore they met one with another when Christ came, because he is the Saviour of both; he is the *Corner-stone*, whereupon both are built: so that now they are *fellow-Citizens*, since Christ came.

And you see in the Genealogie of Christ, he came both of *Jewes* and *Gentiles*, as we see in *Ruth*: Divers of our Saviours Ancestors, they were *Gentiles* as well as *Jewes*; to shew, that he that came of both, he came to be the Saviour of both. But it is the safest (as I said before) in these *Quare's*, to rest in the wise unsearchable dispensation of God; and rather be thankfull, that God hath reserved us to these times, and places of knowledge, then to aske why our fore-fathers did not know Christ. We enjoy a double Spring of the Gospel, and the benefits of it. First, we were delivered from *Heathenisme*: what kind of people were

Why the *Gentiles* were not called, till Christs comming.

*Ephes. 2.*

Christ came both of *Jewes* and *Gentiles*.

Double Spring of the Gospel.

What use to  
make of the  
Gospel.

were we in *Julius Cæsars* time? barbarous people. And after, when *Poperie* came in, God delivered us from that; there was a second Spring. Yet how few give God prayse, that hath had mercie on us *Gentiles*, that hath delivered us from *Gentilisme*, and from the darkenesse of *Poperie*? but we grow wearie of Religion, as they did of *Manna*.

Let us therefore make good use of it, that God hath beene mercifull to us *Gentiles*, in these later times. And let us that are borne in the precincts of the Church, helpe our Faith in the time of temptation this way: Certainly, God meanes well to my soule; I might have beene borne before, in times of Ignorance, and places of Ignorance, and never have heard of Christ: but I have beene baptized, and admitted into the Church; and by that, there is an Obligation: before I understood my selfe, I was bound to beleve in Christ; God was so carefull of my soule, when I understood nothing, that there should be a Bond for me, to beleve in Christ: if God had not meant well to my soule, I should not have lived so much as to heare of the Gospel. Thus we should gather upon God, as the woman of *Canaan* did upon our Saviour Christ; and fight against all distrust, and unbeliefe, and all temptations of Satan, that present God as though he cared not for us: there cannot be too much art, and skill, to helpe our Faith this way.

Againe, the *Gentiles* have now interest in Christ, since the comming of Christ, and not before; it is a Myserie: it were not a Myserie, if the *Gentiles*

ties had had interest in Christ, and been within the Pale of the Church before.

There are severall degrees of the dispensation of salvation. There is first, the ordaining of salvation; that was, before all Worlds. And then, the Promise of salvation; that was, when *Adam* fell. Then, there is the procuring of salvation promised; that was by Christ, when he came in the *flesh*. Then, there is the promulgation, and enlarging of salvation to all people; this was, after Christ was come in the *flesh*. Then, there is the perfect consummation of salvation, in Heaven. Now, the execution of the Promise, and the performance of all good concerning salvation, it was reserved to Christs coming in the *flesh*; and the enlargement of the Promise to all Nations, was not till then. I doe but touch this, to shew, that God hath had a speciall care of this latter Age of the World. Some account the first Age of the World, to be a Golden Age; the next, Silver; and then, an Iron Age: but, indeed, we may invert the order; we live in the Golden Age, the last Ages, when Christ was manifested: What is the glory of times, and places? The manifestation of Christ. The more Christ is layd open with his *unsearchable riches*, the more God glorifies those times, and places; and that is the Golden Age, where the Gospel is preached.

Therefore, we cannot be too much thank full for that wondrous favour that we have enjoyed so long time together, under the glorious Sun-shine of the Gospel.

Hence

Severall degrees of the dispensation of salvation.

Ground of enlarging the Gospel to other people.

Hence we have a ground likewise of enlarging the Gospel to all people, because the *Gentiles* now have interest in Christ; that Merchants, and those that give themselves to Navigation, they may with good successe carry the Gospel to all people: There are none shut out now, since Christ, in this last Age of the World; and certainly, there is great hope of those Westerne people. We see the Gospel hath imitated the course of the Sunne; *The Sunne of Righteousnesse* hath shined like the Sunne in the Firmament: the Sunne begins East, and goes to the West; so the Gospel, it began in the Easterne parts; it hath left them, they are under the *Turkish* barbarous tyrannie at this time; the Gospel is now come to the Westerne parts of the World: For, Christ will take an holy state upon him, and will not abide long where he is disesteemed, where the Gospel is under-valued, and blended with that which is prejudiciall to the sinceritie of it, when there is little care had what men beleeve: The state of the Gospel, and Truth, is such, that if it be mingled over-much with Heterogeneall stuffe, it overthrowes it; and Christ will not endure this indignitie. Therefore, let us take heed, that we keepe Christ and his Truth with us exactly; and let us take heed of sinning against the Gospel, if we would have it stay with us, especially, of sinnes immediately against the Gospel: as for instance;

Sinnes against the Gospel.

I  
Superstition.

Take heed of joyning Superstition and *Popish* trash with it, or the like, that will eat out the very heart



heart of the Gospel, and sets up man in the place of Christ.

Againe, take heed of decaying in our *first love*: We see God threatneth the Church of *Ephesus*, for not cherishing and maintaining her *first love*; that he would remoove not onely the Gospel, but the *Candlestick*, the Church it selfe; for securitie in abundance and plentie, and decay in her *first love*, God threatneth, that he will scatter the *Candlestick*, the Church it selfe, into forraine places.

Againe, a sinne against the Gospel, is unfruitfulnesse under it: When men shall have the blessed influence of the Gospel, the Soule-saving Truth, the Good Word to be long among them; and to be as barren under it, as if they were *Pagans*: For the Gospel to have no more power over our soules, then if we had no Gospel at all: That there is no difference betweene us and *Heathens*, in regard of our conversations: To goe no further then they; nay, not so farre in honestie, and justice, and sobrietie: Let us take heed of these and the like sinnes against the Gospel. And I say, it should be a ground of labouring the conversion of those that be Savages, be they never so barbarous, to labour to gaine them to Christ: There are indeed some hinderances: there be *Iannes* and *Ismbres* among them, instruments of the Devill, to keepe them in blindnesse and ignorance; and then custome, that they are bred in, (which prevailes most with the sorriest people) for ignorant people, that have their wits determined to one way they

<sup>2</sup>  
Decay in love.

<sup>3</sup>  
Unfruitfulnesse.

Hinderances  
to the conversion of Pagans.



they are so strong in it, as they are not to be untaught; as it is hard to teach a Beast, because he is taught to goe one way, for want of varietie of conceptions, being void of reason: now, people by nature are little better then Beasts; therefore they are so fixed and determined in that way they are brought up in, and are so settled by the Devill and those Priests among them, and by the tyrannie of those that have come among them, the *Spaniards*, &c. that hath hindred their conversion much: yet take them as bad as they can be, God hath a time for them. What were we of this Nation sixteene hundred yeeres agoe? There is a fulnesse of the *Gentiles* to come in; and certainly, it is not yet come, fully: For, it is probable, nay, more then probable, that there are some people that never had the Gospel; and the fulnesse of the *Gentiles* must come in, before the other Mysterie of the calling of the *Jewes*. I speake it, to encourage those that have interest that way, not to take violent courses with them. There is nothing so voluntarie as Faith; it must be wrought by perswasions, not by violence: and there is a ground of encouragement hence, that since the comming of Christ, there is a libertie for all Nations to come in, Christ must be *preached to the Gentiles*.

Gospel preached, the excellencie of a Nation.

To conclude this point; let us consider, that we are those *Gentiles*, that have enjoyed this *preaching* of Christ; and it is the glorie of our Nation: it is not our strength, or riches, or any ornament above others, that sets us forth so much

as this, that we have the Gospel *preached* among us, that these blessed streames runne so plentifully every where among us. Let us labour to value this inestimable benefit: Where the Gospel is not *preached*, there the places are *Salt-pits*, despicable places, whatsoever they are else, as it is in *Ezechiel*; they are under the Kingdome of Satan: it is the glory of a Nation, to have the Truth among them. *The glory of Israel* was gone, when the *Arke* was taken: the Religion and Truth we enjoy, it is our *Arke*; our glory is gone, if we part with that. Therefore, whatsoever God takes from us, let us desire that he would still continue the Gospel of Truth; that he would still vouchsafe to dwell among us, and not leave us. What were all things in the world besides, if we had not the blessed Truth of God? we must leave all ere long. Therefore let us labour to have the eyes of our understanding enlightened, to conceive aright of the difference of things, and to value our selves by this, that Christ is *manifested* to us; and thereby we have interest in Christ, more then by any interest and part and portion in the world besides: for, then Christ will delight to be with us still, when we make much of him, and esteeme, and prize, and value him.

*Beleev'd on in the World.*

After *preached to the Gentiles*, he joynes, *Beleev'd on in the world*; to shew, that *Faith comes by hearing*. Indeed, *preaching* is the Ordinance of God, sanctified for the begetting of Faith, for the opening of

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Christ beleev'd on in the world.

Faith the marriage of the soule to Christ.

Rom. 10.  
Ladder of Heaven.

the understanding, for the drawing of the will and affections to Christ. Faith, is the marriage of the Soule to Christ: now, in marriage there must not be a mistake, and error in the person; for, then it is a kind of nullitie. Now, that the person to whom we are to be marry'd by Faith, may be knowne to us, there is an Ordinance of *Preaching* set up, to lay open our owne beggerie and necessitie, what we are without him, and to open the Riches of our Husband, the Nobilitie, and Priviledges, and whatsoever is glorious in Christ; that the Church may know what a kind of Husband she is like to have. In *Rom. 10.* you have the *Scala Cæli*, the Ladder of Heaven, as a good old Martyr called it, and we must not presume to alter the Staves of that Ladder: *How can they call upon him, in whom they have not beleev'd; and how shall they beleve, without a Preacher; and how shall they preach, unlesse they be sent?* Here is *Preaching*, and *Beleeving*; and then, *Prayer*. There are some that are bitter against this Ordinance of *Preaching*, and advance another excellent Ordinance of *Prayer*, to the disparagement of this; if they would joyne them both together, it were well. You see what the Apostle sayth; *How shall they call upon him, in whom they have not beleev'd; and how shall they beleve, without a Preacher?* without this Ordinance of *Preaching*: Shewing, that we cannot have the Spirit of *Prayer*, without Faith; nor Faith, without *Preaching*. And the Wise man saith, *He that turnes his eare from hearing the Law, (under what pretence soever) his prayer shall be abominable.* The prayers of such men,

men, that would crie downe this Ordinance, how are they like to be accepted? they are abominable. We see there, the Apostle sets them downe in this degree, *Hearing*, and *Beleeving*, and *Prayer*; and here in this place, *Preaching* goes before *Beleeving*.

Therefore the Gospel unfolded, is called *the Word of Faith*, because it begets Faith, God by it workes Faith; and it is called *the Ministerie of Reconciliation*, because God by it publisheth reconciliation. As *preaching* goes before *beleeving*, so it is the blessed instrument, by reason of the Spirit accompanying of it, to worke Faith. In the Ministerie of the Gospel, there is not onely an unfolding of the excellent things of Christ, but there is grace given by the Spirit, to *beleeve*: And herein this publication and proclamation differs from all other publications in the world; men may publish and proclaime what they would have, but they cannot give hearts to *beleeve* it: but in the blessed promulgation and publishing of Divine Truths, there is the Spirit of God accompanying it, to work what it publisheth; it opens the Riches of Christ, and offers Christ, and Christ is given to the heart with it; it publisheth what is to be *beleev'd* and known, and it alters our courses; together with it, there goes a power (the Spirit cloathing the Ordinance of *Preaching*) to doe all. Therefore it is called *the Ministerie of the Spirit*, why? Because what is published in the *preaching* of the Word, to those that belong to God, it hath the Spirit to convey it to the soules of Gods people. Therefore he sayth here, first *preached*, and then *beleev'd*.

Difference betweene Gods and mens proclamations.

Enemies to  
preaching.  
enemies to  
salvation.

Therefore, those that are enemies to this Ordinance of God, they are enemies of the Faith of Gods people, and by consequent, enemies of the salvation of Gods people. But the more the proud and haughtie Atheisticall heart of man riseth against it, the more we should thinke there is some divine thing in it; it must needs be excellent, because the proud heart of man stomacks it so much: we see here, it is the meanes to worke Faith. Therefore, as we esteeme Faith, and all the good we have by it; let us be stirred up highly to prize and esteeme of this Ordinance of God. So much for the coherence, or connexion, *Preached to the Gentiles*: and then,

*Beleaved on in the World.*

Christ must be  
beleaved on.

For the words themselves, we see here first, that Christ, as he must be unfolded in *preaching*, so he must be *beleaved on*.

Faith the  
grace of ap-  
plication.

Because the dispensation Ministeriall, is not enough, unlesse there be an applying grace in the heart; and that is a spirit of Faith, whose propertie is, to make peculiar that that is offered: There is a vertue of application, in this grace of Faith; where there is a giving, there must be a receiving, or else the gift is uneffectual. Christ is the Garment of the Soule, he is the foundation, and food, &c. As I said before, he is our Husband, we must give our consent; *beleaving*, is a spirituall marriage: in marriage, there must be a consent; this consent, is Faith; that makes up the Bond betweene Christ and

and the *beleev'ing* soule. Therefore, of necessitie there must be Faith; all else, without *beleev'ing* in Christ, is nothing. Faith is the meanes of making Christ our owne, and no other thing whatsoever.

The *Papists* have ridiculous meanes, that they understand not themselves, nor any body else; they make the Sacrifice of the *Masse*, a meanes to apply Christ, and other courses: but the Ministeriall meanes to apply Christ, is the *preaching* of the Gospel, and Faith, that is wrought by the Ministerie of the Gospel; and there is no other way of application, by the *Masse*, or any such thing. Christ without Faith doth us no good; in *Heb. 4.* The word that they heard, did not profit them, because it was not mingled with Faith: The Word of God, the Gospel, it is the power of God to salvation; but it is to all that *beleeve*: whatsoever good Christ doth to us, he doth it by Faith. It is a rule in Divinitie, and it is to purpose, in the deciding some controversies, that a spirituall benefit, not knowne and applyed, is a nullitie; because God intends all, whatsoever we have to be opened to us, and applyed, that he might have the glory, and we the comfort. We see the excellencie, and necessarie use of this Grace of Faith.

How is Christ to be *beleev'd* on?

We must rest upon no other thing, eyther in our selves, or out of our selves, but Christ onely. In *Poperie* they have many other things to rest on, and their Faith being corrupt, all their obedience

*Papists* meanes of applying Christ, ridiculous.

*Heb. 4.*

Christ must be beleev'd on.

<sup>1</sup>  
Onely.

Galat. 5.

Wholly.

Christ the  
maine object  
of Faith.

simile.

likewise is corrupt, that springs from it. They dishonour Christ, to joyne any thing in the world with him. The Apostle is wondrous zealous in this, to have nothing joyned with Christ: as in Galat. 5. *If ye be circumcised, Christ shall profit you nothing: onely Christ must be beleaved on, in matter of salvation.*

And whole Christ must be received: *beleving* is nothing but a taking or receiving of Christ, as a Lord and as a Saviour; as a Priest, to redeeme us by his blood; and Christ, as a King, to governe us: we must take whole Christ.

We see what manner of Faith is in most men; that snatch out of Christ what they list, to serve their owne turne: as he died for their sinnes, so they are glad of him; but as he is a Lord, and King, to rule and governe them, so they will have none of him; but, *turne the grace of God into wantonnesse.* But Christ, as we must rest and relye on him onely, so we must receive him, and *beleeve* on him wholly.

Now Faith, it lookes upon Christ, as the maine object of it, as it justifieth; the same Faith, it lookes upon the whole Word of God, as a Divine Truth revealed: but for the maine worke of it, it lookes upon Christ; Christ is the Jewel, that this Ring of Faith doth inclose: and as the Ring hath the value from the Jewel, so hath Faith from Christ. In the maine point of justification, and comfort, Faith layes hold upon Christ; for mercie: for the distressed afflicted soule, it lookes first of all, to comfort, and peace, and reconciliation: therefore



therefore it lookes first to him that wrought it, that is, Christ. Now, the same Faith that doth this, it *beleeves* all Divine Truths, the Threatnings, and Precepts, &c. Faith chuseth not its object, to *beleve* what it lists; but it carries the soule to all Divine Truths, revealed: but, when we speake of justifying Faith; then Christ, and the Promises, and the mercie of God in Christ, is the first thing that the soule looks unto.

Christ is the first object of Faith, before any benefit or gift that we have from him; first, we must receive Christ, before we have any grace, or favour, or strength from him: And a sanctified soule looks first to Christ, to the love of Christ, to the person of Christ, and then to his goods and riches. As one that is married, she regards first the person of her Husband, and then looks to the enjoyment of his goods, and inheritance, and Nobilities; or else it is no better then a Harlots love. So Faith looks to the person first; it knits us to Christ, to be in love with, and to embrace Christ; and then, it looks to all the good things we have by him: for, he never comes alone, there is a world of good things in him; all that tends to grace, and glory: yet it is the person of Christ, that the soule of a Christian principally looks to; other Divine Truths are the object of Faith, to direct and sway our lives: yet notwithstanding, they are not the object of Faith, when we looke for comfort, for forgiveness of sinnes, and reconciliation with God; then, it looks to Christ especially.

Faith looks  
first on Christs  
person.



Christ chiefly  
to be preached  
and heard.

Therefore, we that are Ministers of the Gospel of Christ, should especially looke to unfold the riches of Christ; and those that are Gods people, should especially desire to have Christ unfolded, and the riches of Gods love in Christ. The soule that ever found the sting of sinne, the Conscience that ever was awakened, to feele the wrath of God, it accounts nothing so sweet, as Evangelicall Truths; those things that concerne his Husband, and Saviour. A carnall man loves to heare morall points wittily spoken of, as delightfull to his eare; but the soule that understands it selfe, what it is by nature, that ever felt in any degree the wrath of God for sinne, of all points, it desires most to heare of Christ, and him crucified. Therefore, we may judge our selves by our cares, of what temper our soules are; for, *the eare tast of speeches, as the mouth doth meate*, as *Iob* sayth.

*Beleev'd on in the world.*

What meant  
here by *world*.

By *world*, especially here in this place, is meant the *world* taken out of the *world*, the *world* of elect. There is a *world* in the *world*, as one sayth well, in unfolding this point, as we see, man is called a *little world*, in the great *world*. Christ was preached to the *world* of wicked men, that by preaching a *world* might be taken out of the *world*, which is the *world* of *beleevers*. Hence we may cleare our judgements in that point, that when Christ is said to *redeeme the world*, it must not be understood generally of all mankind; we see here, the *world* is said to *beleeve* in Christ; did all mankind *beleeve* in Christ, was there not a *world* of *unbeleevers*?

— We

We see here Christ *beleev'd on in the world*; the World that was opposite, that were enemies, that were under Satan. Who shall despaire then? Therefore, let us conceive well of Christ. Why was he *manifest in the flesh*, and why is there an Ordinance of *Preaching*? Wherefore is all this, but that he would have us *believe*, be our sinnes what they will? Put the case, that there were a world of sinne in one man, that one man were a world of naughtinesse; as in some sense, *S. James* saith, *there is a world of wickednesse in the tongue*; if in the tongue, much more in the heart, which is the sinke of wickednesse. But put the case, there were a world of wickednesse in one man; what is this, to the satisfaction of *God manifest in the flesh*, and to the infinite love of God, now pacified in Christ, looking upon us in the face of his beloved Sonne? You see here, Christ is *beleev'd on in the world*: Doe but consider what is meant by the world in Scripture, how it is set downe to be in an opposite state to Christ; and looke to the particular state of the *Gentiles*, that are said to be the world; what wretched people were the *Corinthians*, before they *beleev'd*, and the *Ephesians*, and the rest?

Let no man therefore despaire; nor (as I sayd before) let us not despaire of the conversion of those that are Savages in other parts; how bad soever they be, they are of the world: and if the Gospel be preached to them, Christ will be *beleev'd on in the world*; Christs Almighty power goeth with his own Ordinance, to make it effectuall:

since

Against des-  
paire.

Conversion of  
Savages.

*Simile.*

Since the comming of Christ, the World lyes before Christ, as beloved of him, some in all Nations. The Gospel is like the Sea; what it loseth in one place, it gaineth in another: so the Truth of God, if it lose in one part (if it be not respected) it gets in another, till it have gone over the whole World.

Of the *Jewes*.

And when the fulnesse of the *Gentiles* is come in, then comes the conversion of the *Jewes*. Why may we not expect it? They were the people of God. We see Christ *beleevd on in the world*: we may therefore expect, that they shall also be called; there being many of them, and keeping their Nation distinct from others.

Beleeving in Christ, a My-  
sterie.

Now I shall shew how this is a Mysterie; *Great is the Mysterie of Godlinesse, Christ beleevd on in the World*: This is a great Mysterie, to joyne these together; *The World*, and *Beleeving*: it is almost as great a Mysterie, as to joyne God and man together; a Virgin, and a Mother: to bring an *Unbeleeving* rebellious heart (such as is in the world) and *beleeving* together, it is a great Mysterie, in divers considerations.

I  
In respect of  
the world.

First, if we consider what the World was; an opposite, and enemy to Christ; and under his enemy, being slaves to Satan, being Idolaters, in love with their owne inventions, which men naturally dote on. Here was the wonder of Gods love, and mercie, that he should vouchsafe it to such wretches. We may see by *S. Pauls* Epistles, what kind of people they were, before they embraced the Gospel. Here was Gods wondrous dig-

dignation, that God should shine upon *them that sat in darknesse, and in the shadow of death*; that were ~~abus'd~~ by Satan, at his will: That the World, that is, all sorts of the World, from the highest to the lowest, should at length stoupe to the Crosse of Christ: That the Emperours should lay their Crownes at Christs feet; as *Constantine* and others; Christ at length subdued the *Roman* Empire it selfe to the Faith: That the Philosophers of the World, that were wittie, and learned, should at length come to embrace the Gospel; for divers of the Fathers were Philosophers before: That men of great place, of great parts, and learning, and education, and breeding, should denie all, and cast all prostrate at the feet of Christ; for these to be overcome by plaine *Preaching*, for meanenesse to overcome mightinesse, for ignorance to overcome knowledge; yet notwithstanding, these great and wise men of the World were overcome by the Gospel.

It was a Myserie, that the World should *beleeve*; if we consider (besides their greatnesse and wisdom) the inward malicious disposition of the World, being in the strong mans possession: for these men to *beleeve* the Gospel, surely it must needs be a great Myserie.

Again, if we consider the parties that carry'd the Gospel, whereby the World was subdued; a companie of weake men, unlearned men, none of the deepest for knowledge; onely they had the Holy-Ghost, to teach and instruct, to strengthen and fortifie them, (which the World tooke no notice

2  
Those that  
carry'd the  
message.

*Aug.*

notice of) men of meane condition, of meane esteeme, and few in number. And these men they came not with weapons, or outward defence, but meerely with the Word, and with sufferings; their weapons, were nothing but patience, and *Preaching*, offering the Word of Christ to them, and suffering indignities, as *S. Austin* sayth; the World was not overcome by fighting, but by suffering; So the Lambes overcame the Lyons, the Doves overcame the Birds of prey, the Sheepe overcame the Wolves. *I send you* (sayth Christ) *as Sheepe among Wolves*: and how? by nothing but by carrying a Message, and suffering constantly and undauntedly, for going with their Message; for they had cruell bloudie Lawes made against them, that were executed to the utmost: yet by these meanes, they overcame; by *Preaching*, and sealing the Truth that they taught, by suffering: a strange kind of conquest. The *Turks* conquer to their Religion, but it is by violent meanes; it is a Religion of blood: but here (as I sayd) meanenesse overcame greatnesse, ignorance overcame learning, simplicitie overcame pride, basenesse overcame glory; a Myserie, in this respect.

<sup>3</sup>  
In respect of  
the Truth they  
taught.

Again, if we consider the Truth that they taught; being contrarie to the nature of man, contrarie to his affections; to enforce self-deniall to men, that naturally are full of self-love, that make an Idoll of their wit, and will: for them to come to be taught to be fooles, in respect of wit, and to resigne up their wits to  
the

the will of another : for these men to *beleev* things, that are above *beleefe* to carnall men, as S. *Austin* observes, it was the wonder of the world ; what a kind of doctrine was this, to win such entertainment in the world as it did ? yet it did make men denie themselves, denie their wits, their wills, their goods, their lives : Therefore, in this respect, it was a great Mysterie, that Christ should be *beleev'd on in the world*.

Againe, if we consider another circumstance, it addes to the Mysterie, that is, the suddenesse of the conquest ; the world was conquered to the Faith and obedience of Christ. In a short time after Christ, one man, S. *Paul*, spread the Gospel almost all the world over ; he conquered almost all the world, he spread the savour of the Gospel like Lightning, suddenly, and strongly ; because there was an Almighty Power and Spirit accompanying the glorious Gospel : and thereupon it came to be thus effectuell with the world.

Againe, it is a wonder, in respect of Christ, whom the *world beleev'd on*. What was Christ ? Indeed, he was the Sonne of God, but he appeared in abased flesh, in the forme of a *servant* : he was crucified ; and for the proud world to *beleev* in a crucified Saviour, it was a Mysterie.

Lastly, it is a great Mysterie, especially in respect of Faith it selfe ; Faith being so contrarie to the nature of man : For the heart of man, where Faith is wrought, to goe out of it selfe, and to embrace a beginning, and Principle, and rising of life, from another ; to seeke justification and sal-

*Aug.*

<sup>4</sup>  
In respect of  
the sudden-  
nesse.

<sup>5</sup>  
In respect of  
Chr<sup>st</sup>.

<sup>6</sup>  
In respect of  
Faith.

vation.

vation, by the righteousness and obedience of another : for the proud heart of man to stoupe to this, to acknowledge no righteousness of its owne to stand before the Tribunall of God, but to have all derived from Jesus Christ ; to fetch forgiveness of sinnes out of the death of another, to wrap it selfe in the righteousness and obedience of Christ, given of God for it; the heart of man, without a supernaturall worke of the Spirit to subdue it, will never yeeld to this; because proud flesh and bloud will alway have somewhat in it selfe to dote upon, and to set it out before God; and when it findes nothing in it selfe, then it despaires : for the heart of man thus to goe out of it selfe, and relye onely upon the righteousness of Christ, not having its owne righteousness; this is the greatest Mysterie. Especially for a guiltie Soule, that hath its eyes opened, to discern of its owne estate; for a Conscience awakened, to trust in God, being a holy God, a just God : for these two to meet together; God, and a doubting, galled, mis-giving Conscience, fore-casting the worst: for such a Conscience to find peace, by this act of Faith casting it selfe upon Christ; this is more then can be done by any power of nature.

Faith altogether above nature.

There is somewhat in nature, for all legall obedience; man naturally hath some seedes, to love his Parents, to hate Murther, and the like: but to goe out of himselfe, and cast himselfe upon Gods love, and mercie in Christ, there is no seedes of this in nature, but all against Faith in Christ: oft



oft times, when a man is cast downe, all in the world seemes to make against him; and then for a man to have his heart rayfed up by an Almighty power, to *beleeve*; certainly, this must be a Mysterie: I say, when all makes against him, his Conscience makes against him, and the Judgement of God against him, and Satans temptations against him, all the frame of things present seemes to be against him, God himselte oft times seemes to be against him, to be an offended God, justly offended with his sinnes; for the soule in this case to cast it selfe upon God, in Christ, there must needs be a hidden and excellent deepe worke on the soule: This is the greatest Mysterie, the greatest difficultie is in this branch; considering, how contrarie to the heart of man Faith is.

Let us take heed of shallow conceits of Faith; as if it were an easie common universall grace, to *beleeve*: No, beloved; it is a supernaturall powerfull worke. Saint Paul sets it out divinely, and largely, in *Ephes. 1. 18.* He calls it, the *Mightie Power of God*: it requires not onely a Power, but an Almighty Power, to rayse the heart of man to *beleeve*. For, even as the worke of Redemption, by Christ, is a greater worke in it selfe, then the worke of Creation; so also the worke of Conversion, though they be all one to an infinite Power, yet the thing it selfe is more difficult, to make the heart of man to *beleeve*, then to make a world of nothing: for, when God made the world, there

To have high  
conceits of  
Faith.

*Eph. 1. 18.*

Redemption a  
greater worke  
then Creation,  
1  
For Power.

there was nothing to oppose, there he had to doe with simple nothing; but when God comes to make the heart *beleve*, he findes opposition and rebellion, he findes man against himselfe, he findes the heart and Conscience against it selfe, he findes opposition from Satan, that helps mans distrustfull heart; then all meet together, afflictions, the sense of Gods anger, and mans guiltie Conscience: now to make such a man *beleve*, is more then to create a world.

2  
For mercie.

And as God shewed more power, so he shewed more mercie in the worke of Redemption, then in the Creation. In the Creation, there he did good to a good man; *Adam* was created good, and he should (had he stood) have continued in a good condition: but in the worke of Redemption, God doth good to evill men; God transcends in his love, because the glory of his mercie reignes in the worke of Redemption: so that the power, and wisdom, and mercie, being greater in the worke of Redemption, it requires a more supernaturall power in the soule to apprehend this, then any other Truth; as the worke in Redemption is more glorious, so the Divine grace and vertue in the soule, that makes use of this, (which is Faith) it must be more excellent then all other Graces whatsoever. And as it must be God, that must save and redeeme us, so it must be God that must perswade the heart of this: as Christ, who is God, must performe the worke of Redemption; so it must be God the Holy-Ghost, that must perswade the heart, that God loves it so much, and  
rayse

rayse the heart to apprehend it, and make use of it; no lesse power will doe it. Let us (I say) have great conceits of this excellent grace of Faith; *All men have not Faith*: it is a rare grace, a rare jewel. When Christ comes, *shall he find Faith in the world*? Certainly, it is a Myserie, for a man to *beleve* in Christ; for a naturall man to be brought to felye upon Christ; *To you it is given to beleve*, sayth the Apostle: he might well say, it is *given*; it is no ordinarie gift neyther. Therefore let us pray with the Disciples, *Lord encrease our Faith*; and with the poore man in the Gospel, *Lord, I beleve, helpe my unbeleeve*.

The next thing I will touch, shall be this; That Faith is put here for all graces. Here, in these six Clauses of this *great Myserie of Godlinesse*, there is onely this one that is within us; *God manifest in the flesh, justified in the Spirit, seene of Angels, preached to the Gensiles, received up in glory*; these are all without us: but this one, *beleevd on in the world*, that is onely within us, and it is set downe in stead of all, and indeed so it is; for it drawes all other graces after it, it enlivens and quickens the soule, it is the spring of spirituall life in us, it is the first grace of all: There are some degrees of the Spirit (perhaps) before it, but all graces have their quickening from Faith; it infuseth supernaturall vigour into all the parts and powers of the soule, and into all graces whatsoever. Where Christ is *beleevd on in the world*, all followes, love, and patience, and courage, and fortitude, whatsoever; as we see in

Faith put for  
all graces.

Heb. 11.

Vnbeleefe the  
sinne of Adam.Encourage-  
ments to be-  
leeve, are from  
Christ,

Heb. 11. By Faith they had a good report: they had a good report for patience, and for courage, and other good workes; but, all these came from Faith: therefore, by Faith they had a good report. Therefore, the acting of all other Graces, it comes from Faith: By Faith, Enoch walked with God; by Faith, Noah and Moses did so, and so; signifying, that Faith is the ground of all. Faith it fetcheth spirituall life from Christ; for all, whatsoever is good; it knits us to the spring of life, Christ; it is the grace of union. Even as Satan, by unbeleefe, did infuse all his poyson at the first; for, by making our first Parents stagger in the Word of God, came sinne; so by Faith all obedience comes, all have their rising and beginning from Faith.

As it drawes spirituall life from Christ, so the encouragements are by Faith, to all other graces whatsoever, for patience, and love, &c. Faith must set before them the object, and the reasons, from the glory to come, from the love of God in Christ; when Faith propounds all this, then it stirres and quickens all graces: Faith yeelds strong reasons, and discourse, to stirre us up to whatsoever is necessarie. Why doe I hope for the glory to come? I beleefe it first. Why doe I love God? I beleefe he is my Father, in Christ; all have strength from Love, and that from Faith: unlesse I beleefe that God loves me in Christ, I cannot love him; unlesse I love him, I can expresse no vertue for him, no patience, no good worke: so it puts life into all; therefore, it is here put for all,

all, *beleevd on in the world.* It should stirre us up to make much of this Faith, above all graces to desire it.

And being a Mysterie, and so excellent a grace, we had need to discerne whether we have it, or no; therefore I will touch a few evidences, some of them out of the Text.

First, if you *beleeve*, it comes usually after *Preaching*: We see here, *Preached to the Gentiles*; and then, *Beleevd on in the world.* Whence came thy Faith? If not by the Ordinance of God, thou mayest expect it to be a bastard Faith, it hath not a right beginning; especially, if it be joyned with contempt of Gods Ordinance, it is no Faith, but a presumptuous conceit; *Preaching*, and *Beleeving*, here goe one after another: Therefore, examine how thy Faith was wrought in thy heart.

Againe, (as I sayd) Faith being a Mysterie, in regard of such a world of opposition betwene the heart of man, and Christ, Satan helping the unbelieving heart; here must needs be a strife and conflict with Faith. Therefore, those men that never had conflict with their owne unbelieving heart, that never had conflict with Satans temptations, they never had Faith: for, it is a Mysterie to have Faith; it is with opposition, and conflict; no grace hath the like conflict, and opposition from Satan: for Satan aymes, in all finnes, to shake our Faith and affiance in Gods love: As God aymes at the strengthening of Faith, above all; so the Devill hates it, above all:

Trials of Faith.

c  
How it is bred.

By Conflict.

and in all temptations whatsoever, he aymes to shake our Faith at the last. Therefore, there must needs be opposition to our selves, and our owne doubting nature, and to Satans temptations, and to the course of things, that sometimes are cleane opposite to a man: for a sinner to *beleeve* the forgivenessse of sinnes, for a miserable man to *beleeve* glory in the world to come, for a dying man to *beleeve* life eternall, for a man tumbled into the Grave, to *beleeve* that he shall rise from the dead; if there be no conflict with these things, so opposite to Faith, there is no Faith.

3  
By what it  
workes.  
Rom. 1.

Then againe, in the third place, it is the spring of all obedience; the Apostle calls it, the obedience of Faith, *Rom. 1.* All preaching is for the obedience of Faith; obedience of Faith, brings obedience of life, and conversation. Examine thy selfe therefore, by the course of thy obedience; by that that comes from Faith, see what it workes in thy soule, in thy life and conversation. And here I might be very large; for, where Faith is,

1  
Peace.

First of all, (after it hath beene a meanes to *justifie*, to lay hold upon the all-sufficient righteousness of Christ, to stand betwene God and us, to cloath and cover our soules, then) it pacifieth the Conscience; *Being justified by Faith, we have peace with God, through Iesus Christ our Lord.* Faith hath a quieting power; it quiets the soule, because it propounds to the soule a sufficient satisfaction in God-man; it propounds to the soule  
Christ,

Christ, sealed by God the Father ; having done all that is necessarie to salvation , it sets downe the soule: for he was God, and therefore able, and man, and therefore willing to save. Faith sets Christ as wooing us first, in his Ministers inviting us, alluring us, commanding us, removing objections from our unworthinesse ; *Come unto me all ye that are wearie, and heavie laden* : and objections from our want of any goodnesse ; *Come, and buy without Money*, the all-sufficiencie of Christ. Hereupon Faith comes to quiet the soule, in the sweet course that Christ takes to bring the soule to him, being so able and willing, and shewing his willingnesse by all meanes, that may procure love, that the soule may rest without doubting. Sayth the soule, Surely Christ intends well to me, being so able, *God in the flesh*, and setting up an Ordinance, a Ministerie, whereby he invites me, and allures me, and commands me, and then also I have examples before me, of wicked men that have been converted: hereupon the soule comes to be at rest, Faith hath a quieting power.

And then againe, there is presently an alteration of the course; *Jordan* goes backward ; there is a turning of a man wholly : for, Faith is a turning of the soule cleane another way; it turns the soule from the world, to God, and Christ ; *from the present evill world, to a better world*. We see, as soone as *Zacharys* beleev'd, his thoughts were altered, his esteeme of the things of this life was altered ; *halfe my goods I give to the poore*. We see, in the *Acts of the Apostles*, as soone as they beleev'd,

<sup>2</sup>  
Altering the  
course.



Esteeme.

they burned their Bookes. As soone as a man *beleaves* in Christ, downe goes the esteeme of the world, and all worldly things whatsoever, because he sees a higher excellencie in Christ. The poore Gaoler, when he had mis-used the Apollles, as soone as he *beleaved*, we see how he neglects all, and makes a Feast for them presently. As soone as Faith enters into the soule, there is a meane and base esteeme of all things, and a high esteeme of Christ; *All is dung, in comparison of Christ*: There is a change of the soule; and an esteeme, that goes before that change. We worke, as we esteeme; as soone as we *beleeve*, we esteeme Christ, and the things of a better life, above all other things: And thereupon goes the whole soule, and the bent of it, that way, (though with some conflict.) We see in the Epistles of Saint Paul, before those men *beleaved* in Christ, the *Ephesians*, the *Colossians*, the *Romanes*, &c. what wicked people they were before, and how they were changed; as soone as they *beleaved*, then they were Saints.

4  
Prevailing.

Againe, where this Faith is, it is a triumphing, a conquering grace, a prevailing grace; it overcomes the world, and whatsoever is opposite: for, it sets before the soule greater things then the world can. The world presents terrors; what are these, to the *glorie that shall be revealed*? The world sets out pleasures, to allure us; and profits, and favours; and this, and that: but what are all these, to the favour of God in Christ; what are they, to Heaven? What can the world set before the

the

the soule of a *believer*, that is not beneath? Faith can rayse the soule above all worldly things; it subdues the naturall doubts and loves, the feares of troubles and cares for the world; and all the affections that were before ruling in the soule, Faith comming into the soule, subdues all to it selfe, and makes them all serviceable. Thus it prevayles; if not at the first, yet in the continuance of time, it prevayles by little and little, in the hearts of all *believers*. It is a victorious grace, as we see in *Moses*, and *Abraham*, &c. how it prevailed against all Obstacles whatsoever. How many discouragements had blessed *Abraham* to leave his fathers house, and to goe he knew not where; and after, to sacrifice his sonne? Yet Faith overcame all. So *Moses*, to leave the Court, and to cleave to a despised people; what a worke of Faith was there? Faith is victorious. Therefore, when people are drawne away with any thing; that the lookes of any man skares them; that the very noyse of danger affrights them, when the hope of any rising will make them warpe, to doe any thing; when the hope of any gaine, will make them crack their Conscience; where is the triumph of Faith? As I sayd before, there is a prevailing power in Faith; because Faith sers before the soule, that which is incomparably better, and incomparably worse: What is all that man can doe, in comparison of Hell, and Damnation; Conscience saith, if you doe this, ye shall die: And on the other side, what is all the world can give, in comparison of Hea-

5  
By Love.  
*Galat. 5. 6.*

ven ; which Faith presents to the eye of the beleever.

Againe, where this *beleev*ing is, it is a working grace, it workes by love ; by love to God, it desires the communion and fellowship of that it desires ; and it workes by love, to other *beleev*ers : it workes towards Satan hatred, toward wicked men, strangeness in conversation. It is a working grace ; it workes by love, to all good to God and Gods people, and to our selves ; it makes us have too high esteeme of our selves, to be stained with the base services of sinne ; it workes every way, and indeed it must needs be so, when Faith sets before the soule the love of God, in Christ : Hath God loved me so, to redeeme me from such miserie, by such a course as this, *God manifest in the flesh* ; to advance me to such happiness, being (such as I was before) a sinner ? Oh, the thought of this will constrain us, as the phrase of the Apostle is ; *The love of Christ constraineth me* : and then the soule will be active, and earnest in anything, that may be for the honour of Christ. Hath Christ thought nothing too deare for me, not his owne blood ; for the salvation of my soule, is the price of his blood : He came downe from Heaven, he was *God manifest in the flesh*, on purpose, in love to my soule ; and shall I thinke any thing too deare for him ? And hereupon Faith workes, and stirres up love ; and when it is stirred up by it, it is acted by it ; it useth the love of God, in all the performance of worship to God, and in doing all good to our bre-

brethren, and to our selves, to carry our selves as we should every way.

We see the Woman in the Gospel, *Luke 7.* when she had much forgiven her, *she loved much*: All duties come from Love. What need I speake of particular branches? Christ brings all to Love, he includes all duties in that one, in *Love*; because they come from Love, and have Love to carry them, and to mingle it selfe with them; and Love comes from Faith: *Faith working by Love*, evidenceth that we *beleeve*; where there is no Love, there is no Faith. Therefore, let us labour to have this affection of Love kindled; if we would have Love kindled, we must stirre it up by Faith. You see then, that this *beleeving* is the leading grace.

Let us labour by all meanes therefore to water this Root. When we would have Trees flourish and thrive, we poure water to the Roots of them. Now the radicall grace in a Christians soule, is this *beleeving*; this trusting in God, reconciled in Christ; this relying upon Christ; a convincing perswasion, that God and Christ are mine: this is the radicall grace of all other, let us water and cherish this by all meanes whatsoever.

And to this end, let us labour to encrease in knowledge; *I know whom I have beleev'd*, sayth the Apostle: for, all grace comes into the soule by the light of knowledge; whatsoever is good, is conveyed by light into the heart. Faith especially is the bent of the wil to *Christ*, receiving him; but this comes by a supernaturall light, discovering *Christ*.

There

*Luke 7.*

To cherish  
Faith.

Therefore, let us desire to heare much of Christ, of his Priviledges, and Promises ; the more of Christ we know, the more we shall *believe* ; and say with the Apostle , *I know whom I have beleev'd.*

*Bellarmin.*

*Iob 17.3.*

*Psal.9.*

It is a fond and wicked Tenent of the *Papists*, to say, That *Ignorance is the Mother of Devotion* ; and *Bellarmines* Tenent is, That *Faith is better defined by Ignorance, then by any thing else* ; a fond and unlearned conceit : For, howsoever the reason and depth of the things of Faith cannot be searched, yet we may know the things that are revealed in the Scriptures. The more I know the things that are revealed concerning Christ, and know that they are Gods Truths ; the more I know, the more I shall *believe*. Faith of necessitie requires knowledge ; therefore, knowledge is put for all other graces : *This is eternall life, to know thee, and whom thou hast sent* ; because it is an ingredient in all graces : it is a maine ingredient in Faith, the more we know, the more we shall *believe* ; *They that know thy Name, will trust in thee.* Is it not so in mens matters ? the more we know a man to be able, and loving, and faithfull of his word, the more we shall trust him. Is it not so in divine things ? the more we know of Christ, and of his Riches, and Truth, the more experimentall knowledge we have of him, that we find him to be so, the more we shall trust him. Therefore, by the knowledge that is gotten by the meanes, let us labour for an experimentall knowledge, that so we may trust and *believe* in him more and more.

Let

Let us looke to the passages of our lives in former times, how gracious God hath been towards us, and take in trust the time to come, that he will be so to the end; *He is the Author, and finisher of our Faith.* And let us search into the depth of our owne wants and weaknesse, and this will force us to grow in Faith more and more, this will be a meanes to encrease our Faith: the more we see of our owne nothingnesse, and inability, without Christ, that we are nothing, nay, that we are miserable without him, the more we shall cleave to him, and cast our selves upon him. Those that have the deepest apprehensions of their owne wants, and weaknesse, usually they have the deepest apprehensions of Christ, and grow more and more rooted in him. The searching of our owne corruptions every day, is a notable meanes to grow in Faith, to consider what we are, if it were not for Gods mercie in Christ, and this will make us to make out of our selves, to Christ; it will make us flye to the *Citie of Refuge.* *Isaiah*, when he was pursued, he fled to the *Hornes of the Altar*; when Conscience pursues us, it will make us flye to the *Hornes of the Altar*, to the *Citie of Refuge*: a search into our owne Conscience, and wayes will force us to live by Faith, and to exercise Faith every day, in Christ Jesus.

And this is to feed on Christ dayly, to flye to Christ, when we are stung with sinne, and hunger; in the want of grace, and strength, to flye to him for supply; and so to keepe and encrease Faith, by this excellent meanes. Christ is all in all, to those

those, that hope to be saved by him; Christ is the ground of our life, and comfort, and our happinesse: Therefore we should make out to him, upon all occasions, to cleave to him in life, and death. We cannot presse this point of Faith too much. Why are Christians called, *beleevers*? because *beleeving* is all: if we can prove the Truth of our Faith, and *beleeve*, we prove all; if we be faultie in that, all is rotten: *Whatsoever is without faith, is sinne*. All mens naturall moralitie and civilitie, it is (as it were) but Copper graces, but counterfeits; they are but for the outward appearance, and not in truth; they are not enlivened and quickned by Faith in Christ. But I leave this, and come to the last Clause,

*Received up in Glory.*

Christ received up in Glory.

This is the last Branch of this Divine *Mysterie of Godlinesse*, but it is none of the least. Christ *ascended*, if we respect himselfe; he was *received*, if we looke to his Father; himselfe *ascended*, his Father *received* him: the Scripture hath both words; *ἀνέβη*, he *ascended up*, that is, for himselfe; *ἐλάβεν*, he was *received up*; that is, he was assumed; there is no difficultie in the words: he *ascended up*, as well as he was *received up*, positively, as well as passively. In his death, he was not onely crucified by others, and delivered by his Father, but he gave himselfe to death; so he was not onely *received up into glory*, but he *ascended up into glory*. This shewes the exaltation of Christ.

The



The Apostle begins with, *God manifest in the flesh*; there is the descent: a great Mysterie, for the great God to descend into the Wombe of a Virgin, to descend to the *lowest parts of the Earth*; and then he ends with this, *Received up in Glory*. The ascent is, from whence the descent was. Christ ascended, and was *received* as high as the place was whence he came downe: *God manifest in the flesh*, that is the beginning of all; *Received up to Glory*, that is the consummation, and shutting up of all. It implyes all; his Exaltation, his Resurrection, his Ascension, his *sitting at the right hand of God*, and his comming to judge the *quick and the dead*; especially is meant his *Glory*, after his Resurrection, his Ascension, and *sitting at the right hand of God*; yet supposing his Resurrection,

*Received up to Glory.*

*Glory* implyes three things: It is an exemption from that which is opposite, and a conquering over the contrarie base condition. It implyes some great eminencie, and excellencie, as the foundation of it, and then a manifestation of that excellencie; and it implyes victorie over all opposition. Though there be excellencie, if there be not a manifestation of that excellencie, it is not *glory*. Christ was inwardly *glorious*, while he was on Earth, in the state of abasement; he had true *glory*, as he was God and man; but there was not a manifestation of it, and therefore it is not properly called *glory*; there was not a victorie.

and

Glory, what.

and subduing of all that was contrarie to his *glory*: for, he was abased, and suffered in the Garden, and died. But where these three are an exemption and freedome from all basenesse, and all that may diminish reckoning and estimation, and when there is a foundation of true excellencie, and likewise, a shining, a declaring and breaking forth of that excellencie; there is *glory*. But Christ, after he was *manifest in the flesh*, and had done the worke here that he had to doe, he was *received up to glory*; that is, all basenesse was layd aside: his *glory* appearing, all abasement did vanish; he was victorious over that: for, in his Resurrection, that was the first degree of his *glory*; you know, the Clothes that he was bound with, were left in the Grave, the Stone was remooved; all things that might hinder his *glory*, that might abase him in body, in soule, or condition, they were remooved: there was an excellencie in all, that was not before, in regard of *manifestation*. For his Body, it was now impassible, an immortall, spirituall Body, it could suffer no longer; it was not fed with meat and drinke, as in the time of his abasement; it was a Body so agile, and so nimble, that he could moove even as he would himselfe: so there was a *glory* put upon his Body, above the Sunne. There was a *glory* upon the Soule; all that might hinder that, was subdued; for, there was no sorrow, no feare, nor grieffe, as there was in his Soule, before he was *glorified*: so both in Body and Soule he was more *glorious*.

And then for his whole condition, that was

*glo-*

*glorious*, he was abased no longer ; for, now he was taken into the highest place of all , above the Heavens : and as his place is most eminent, so his government is most eminent ; for, he is taken up there , *above all Principalities and Powers* , as it is *Ephes. 1. 20.* and *is gloriously set downe at the right hand of God* , *1 Pet. 3.* All being subject to him , he hath the domination and government of all. So that whatsoever might shadow and cloud him, all ills eyther in Body, in Soule, or condition, all was remooved, and he was *glorious* in all.

*Ephes 1. 20.*

*1 Pet. 3.*

For excellencie, the foundation of *glory*, that was alway with him, in his very abasement ; but now it was *manifested* : he was *mightily declared to be the Sonne of God*, by *raising himselfe from the dead* ; he was declared to be *glorious* in all those things , wherein he could be *glorious*. As no person can be *glorious*, but eyther it must be in body, or soule, or condition ; he was *glorious* in all : for, he was *received up* into the place of *glory*, to Heaven, to the assembly of *glory*, to the presence of his Father, and the blessed Saints and Angels ; and no question, but there was a *glorious* welcome. If the Angels came so chearefully to proclaime his Incarnation, when he was borne, and sang, *Glory be to God on high, on Earth peace, good will towards men* : What kind of triumph doe you thinke, was made by all the blessed companie in Heaven, when he was entertained thither, after his abasement ? It is beyond our conceits, to imagine.

It

Circumstances  
of Christs As-  
cension.

I  
The Place.

It will not be altogether unusefull, to speake of the circumstances of Christs being taken up to glory.

Whence was he taken? He was taken up to glory from Mount *Olivet*, where he used to pray, and where he sweat water and bloud, where he was humbled; from the place of Humiliation, was his Ascension to glory: shewing unto us, that the place oft times where we pray, where we are afflicted, our sick Beds, nay, the places of our abasement, the very Prisons, they may be as Mount *Olivet* to us, from whence God will take us to glory. Let no man therefore feare any abasement; it may prove as Mount *Olivet* to him, in this respect.

2  
The Time.

*John 17. 4.*

1

2

3

And when was he taken up to glory? Not before he had finished his worke, as he sayth, *John 17. 4. I have finished the worke thou gavest me to doe*: Then he was taken up, when he had done all, when he had accomplished our salvation: And after his abasement, not before. So, our taking up to glory, it must be when we have done our worke, when we have finished our course, when we have runne our race, when we have fought the good fight. And also after our abasement, we must first suffer with Christ, before we can be glorified with him. Again, if we speake of the first degree of Christs glory, his Resurrection; he was taken up to glory, when he was at the lowest that could be, when he was in the Grave: so Gods Church and children, at the lowest, they are neere to glory. We use to say, Things when they are at the worst,

are

are neereſt mending : ſo is the ſtate and condition of the Church of God, and every particular Chriſtian ; when he is loweſt, he is neereſt rayſing : as we ſhall ſee afterwards.

The witneſſes of this, were the *Angels*: they proclaimed his Incarnation, with joy ; and, without doubt, they were much more joyfull at his *aſcending up to glory*; it was in the preſence of the *Angels*. So likewiſe, when he ſhall come to manifeſt his glory at the day of Judgement, there will be *innumerable thouſands of Angels*. Thoſe *glorious* creatures were witneſſes of his *glory*; and no queſtion, but they yeelded their joyfull attendance, and ſervice, that were ſo willing to attend him at his birth, and comming into the world.

He was carryed *up* in the Clouds, in which alſo he ſhall come againe at the laſt day.

But before he was taken *up to glory*, he was ſortie dayes on Earth, to give evidence to his Apoſtles and Diſciples of his Reſurrection, and to inſtruct and furniſh them in things concerning their Callings; afterwards, he was taken *up to glory*. And in all that time of his abode on Earth, after his firſt degree of *glory*, his Reſurrection, he was never ſeene of ſinfull eye, (for any thing we ſee in Scripture) I meane, of thoſe that were ſcorners of him, that deſpiſed him. The *Scribes* and *Phariſes*, and carnall people, did not ſee him; they had no commerce at all with him, after his Reſurrection: they that deſpiſed him in his abaſement, had no comfort by his exaltation.

<sup>3</sup>  
The Witneſſes.

<sup>4</sup>  
His Chariot.

But that which I will chiefly presse in this Clause, shall be to shew, That as this is a *Mysterie*, so how it is a *Mysterie of Godlinesse*, to stirre us up to *godlinesse*: for, as I sayd before, Divine Truths and Principles they are called *Godlinesse*; because, where they are embraced, they worke *godlinesse*, the soule is transformed into them: where these *Truths* are ingrafted in the soule, as *S. Peter* sayth, they turne the soule into their owne nature. Therefore, I will shew how this *Mysterie*, *Christ received up to glory*, breeds a frame of *Godlinesse* in the heart.

Christ received to glory,  
a *Mysterie*.

That it is a *Mysterie*, it will easily appeare: For, was it a *great Mysterie*, that God should take our nature upon him, to be abased in it? Surely, it must needs be a *Mysterie*, that God will be glorified in our nature. Was our nature advanced, in his Incarnation? Much more was it glorified, in his Exaltation, when he carried it to Heaven with him. Here was the *Mysterie* of the Exaltation of our nature: God was as much abased as he could be, being borne, and dying for us; our humane nature was as much advanced as it could be, when God raysted it up to Heaven: God could be no more abased, remaining God; and mans nature can be no more advanced, remaining the true nature of man. This is a *great Mysterie*; the advancement of our nature in Christ, that was made lower then the *Angels*, he was a *worme*, and no man: now our nature in Christ, is advanced above the *Angels*. Now this nature of ours in Christ, it is next to the nature of God in dignitie; here is a *Mysterie*.

Among

Among many other respects, it is a *Mysterie*, for the greatnesse of it. We see, after his Ascension, when he appeared to *Paul* in *glory*, a glimpse of it struck *Paul* downe, he could not endure it. Nay, before he suffered, a very shadow of his *glory*, it amazed *Peter*, and *James*, and *John*; they could not beare it, they forgot themselves: *Let us build* (say they) *three Tabernacles*, &c. If a little discoverie of his *glory* on Earth, wrought these effects; what great *glory* is it then, that he hath in Heaven? Certainly, it is beyond all expression.

In respect of the greatnesse of the glory.

In this *glorious* condition that Christ is *received* into, he fulfils all his Offices in a most comfortable manner. He is a *glorious Prophet*, to send his Spirit now to teach, and to open the heart; he is a *glorious Priest*, to appeare before God, in the *Holy of Holies*, in Heaven for us, for ever; and he is a *King* there, for ever: from thence he rules his Church, and subdues his enemies. So that, though he accomplished and fulfilled those blessed Offices (that were appointed him) in the state of humiliation on Earth, as it became that state to suffer for us; yet it was necessarie that he should enter into *glory*, to manifest, that he was a *King*, *Priest*, and *Prophet*: for, he was not manifested who he was indeed, to our comfort, till he was *received up in glory*. We had not the Spirit, the Holy-Ghost, sent from above, till he ascended; as it is in *Ioh. 7. The Holy-Ghost was not given* (because Christ was not ascended) to apply, and to helpe us make use of Christ

Christ in glory applies his Offices to us.

*Ioh. 7.*



1  
Christ ascen-  
ded as a pub-  
like person.

and all his benefits and riches : so that , in regard of the manifestation of Christs Offices, and of application of all the good we have by it, it is by *Christ received up in glory*. To come to some application.

First of all, we must lay this for a ground and foundation of what followes, That Christ ascended as a publike person : he must not be considered as a particular person, alone by himselfe, but as the second *Adam* : As he tooke the nature of man, in his Incarnation ; so he ascended into Heaven in it, as a publike person : As the first *Adam* was , in whom we all sinned, and all came to miserie, and basenesse, and died ; so Christ must be considered as the second *Adam*, as in other things, so in his ascension to *glory*.

2  
Neerenesse be-  
twene Christ  
and his Church

In the second place, we must know, that there is a wondrous neerenesse betweene Christ and us now : for, before we can thinke of any comfort by the *glory* of Christ, we must be one with him by Faith ; for, *he is the Saviour of his Body* : therefore, we must be in him, we must be his members, we must be his Spouse ; and being so once, we are one with Christ. There is no relation in the world, that is able to expresse the neerenesse betweene Christ and us sufficiently : and therefore, when we speake of Christ ascended into *glory*, we must needs think of our selves, and of our *glory*, and advancement : he was taken up to *glory* in our nature, not onely for himselfe, but for all his. As the Husband of the Church, he is gone before, to take up Heaven for his Wife ; as a Husband takes up  
Land

Land in another Countrey for his Spouse, though he be not there; Christ hath taken up Heaven for us: *I goe before, to prepare a place for you.* So likewise he is in Heaven as a *glorious* Head, ministering vertue, and comfort, and strength to all his; all our power and strength it comes from Christ now, as our Head in Heaven.

Againe, there is a causality, the force of a cause in this; because Christ, therefore we: here is not onely a prioritie of order, but a cause likewise; and there is great reason. Was there the force of a cause in *Adam*, that was but meere man, to convey sinne and miserie, and the displeasure of God to all that are borne, and descend of him? and is there not the force of a cause in the second *Adam*, to convey grace and *glory* to his, he being God and man? Therefore, whatsoever is good, it is first in Christ, and then in us. Christ first rose, therefore we shall rise; he ascended into *glory*, therefore we shall be afterward in *glory*.

Christ's glory  
a cause of ours.

And, then we must consider Christ not onely as an efficient cause, but as a patterne and example, how we shall be *glorified*: he is not onely the efficient of all *glory* within and without, but he is the exemplarie cause; for all is first in him, and then in us: he was first abased, and so must we; and then, he was *glorified*, and so shall we; we must be conformable to his abasement, and then to his *glory*: *he is the first fruits of them that sleepe*; he being the *first fruits*, we succeed. These things being premised as grounds, I come to make some use of this comfortable point.

Christ's glory  
a patterne of  
ours.

1 Cor. 15.

*Use 1.*  
Christ not bodily present in the Sacrament.

*similes.*

Christ is received up in glory: Therefore, first of all, for our information, we must not seeke him in a Wafer-Cake, we must not looke for him in the Sacrament bodily; how can he be there, when he is *received up in glory*? Therefore, when we come to the Sacrament, let us consider, we have now to deale with Christ, who is in Heaven: Cannot Christ shew his vertue, to comfort and strengthen us, but we must have his Body in the Communion to touch our bodies? The foot hath influence from the head, yet the head is distant from it in place: The utmost branches have life and sap from the root, yet they are remote, in respect of place. A King spreads his influence over his whole Kingdome (though it be never so large) yet he is but in one place, in respect of his person. Doth the Sunne in the Heavens come downe to the Earth, to make the Spring, and to make all fruitfull? Cannot he send beames and influence from thence, to cherish the Earth? Must Christ come downe in his Body to us, or else he can doe us no good? Must there be a corporeall descent, or else we can receive no influence from him? There may be a derivation of vertue from Christ, though his person be in Heaven; where he shall remaine till the last day, when he shall come to be *glorious in his Saints*. The Sunne doth more good, being in Heaven, then he could doe if he were on the Earth; if the Sunne were lower, what would become of the Earth? But being so remote, and so farre above, he hath opportunitie to shine over the greatest part of the Earth at once; being

being greater then the Earth, he shineth over more then halfe the Earth at once. Christ being in Heaven, as the *Sunne of Righteousnesse*, he shines more gloriously over all, and we have more comfort, and benefit, and influence from Christ, now in Heaven, then we could, if he were on Earth. Must we needs make him bodily present every where, as the *Papists* doe, and other Heterodox strange conceited men, in *Germanie*? What need we doe thus, when there may be influence from Christ, now in Heaven, to us on Earth, (as we see in other things) without confusion of his Divine properties to his Body, or making his Body as his God-head is? Therefore seeke him not bodily any where, but in Heaven. Those Opinions overthrow three Articles of our Faith at once, *He ascended into Heaven, He sitteth at the right hand of God, and, He shall come to judge the quick and the dead*: And where is his Body in the meane time; in the Sacrament? No: he is *received up in glory*. Therefore, we must have our thoughts in Heaven, when we are about that businesse, we must *lift up our hearts*, as it is in our *Liturgie*, which is taken out of the ancient *Liturgie*, *we lift them up unto the Lord*; we must have holy thoughts raysed up to Christ, in Heaven.

Againe, is Christ *received up to glory*? Here is singular comfort, considering what I sayd before, that he is ascended as a publike person, in our behalfe, in our nature, for our good. Therefore, when we thinke of Christ in Heaven, thinke of our Husband in Heaven, thinke of our selves in Heaven;

*Vse 2.*  
Comfort,

I  
That we have  
glory by Christ.

*Ephes. 2.*

*we are set together in heavenly places with Christ, as the Apostle sayth, Ephes. 2. We have a glorious life, but it is hid with Christ, in Heaven. When Christ himselfe shall be revealed, our life shall be revealed; though we creepe upon the Earth as wormes, yet notwithstanding we have communion and fellowship with Christ, who is joynd with us in the same Mysticall Body, who is now at the right hand of God in Heaven; and he that hath glorified his naturall Body in Heaven, that he tooke upon him, he will glorifie his Mysticall Body: for, he tooke flesh and bloud, his naturall Body, for the glory of his Mysticall Body, that he might bring his Church to glory. Therefore, we ought as verily to beleeeve, that he will take his Mysticall Body, and every particular member of it, to Heaven, as he hath taken his naturall Body, and hath set it there in glory.*

<sup>2</sup>  
In the houre  
of death.

It is a comfort in the houre of death, that we yeeld up our soules to Christ, who is gone before to provide a place for us; this was one end of his taking up to Heaven, to provide a place for us: Therefore, when we die, we have not a place to seeke, our House is provided before hand; Christ was taken up to glory, to provide glory for us. Even as *Paradise* was provided for *Adam*, before he was made, so we have a heavenly *Paradise* provided for us; we had a place in Heaven, before we were borne. What a comfort is this at the houre of death, and at the death of our friends, that they are gone to Christ, and to glory? We were shut out of the first *Paradise*, by the first *Adam*; our comfort

comfort is, that now the heavenly *Paradise* in Christ, is open: *This day shalt thou be with me in Paradise*, sayth Christ to the good Theefe. There was an Angel to keepe *Paradise*, when *Adam* was shut out; but there is none to keepe us out of Heaven: nay, the Angels are readie to convey our soules to Heaven, as they did *Lazarus*; and as they accompanied Christ in his Ascension to Heaven, so they doe the soules of his children.

Likewise, in our sinnes and infirmities, when we have to deale with God the Father, whom we have offended with our sinnes; let us fetch comfort from hence: Christ is ascended into Heaven, to appeare before his Father, as a Mediator for us; and therefore, God turnes away his wrath from us: we have a friend, a favourite in the Court of Heaven; the Sonne of God himselfe, at his Fathers *right hand*, he makes intercession for us. As *Jonathan* appeared in *Sauls* Court, to speake a good word, and to plead for *David*; so our *Jonathan*, *Jesus Christ*, (but with farre better successe) appeares in the Court of Heaven for us, continuing our peace with God, in our dayly breaches, perfuming our prayers. And there is no danger of his death; for, *He is a Priest for ever at the right hand of God*, to make intercession for us; his very presenting himselfe in Heaven, speakes for us. As if he should say; These persons that aske in my Name, they are such persons as I was borne for, such as I obeyed for, such as I dyed for, such as I was sent into the world, to worke the great worke of Redemption for: for, he wrought our Redemp-  
tion

3  
In our dayly  
infirmities.

tion in his abased estate; but he applyes it, as he is exalted: application, is as necessarie as merit; we have no good by the worke of Redemption, without application: and for that end he appears in Heaven for us, and pleads for us. For, even as there is speech attributed to *Abels* blood; it cryed, *Vengeance, Vengeance*: so Christ appearing now in Heaven for us, his blood cries, *Mercie, Mercie*: these are those I shed my blood for; *Mercie, Lord*: The very appearing of him that shed his blood, it cries for mercie at the Throne of Mercie; which is therefore a Throne of Mercie, because he is there: he shed his blood to satisfie Justice, to make way for Mercie.

In the Law, the High-Priest, after he had offered a Sacrifice of blood, he was to goe into the *Holy of Holies*: so Christ, after he had offered himselfe for a Sacrifice, he went into the *Holy of Holies*; into Heaven, to appeare before God. And as the High-Priest, when he went into the *Holy of Holies*, he had the names of the twelve Tribes on his brest, to shew that he appeared before God, for them all: so Christ being gone into the *Holy of Holies*, into Heaven, he hath all our names upon his brest; that is, in his heart the name of every particular beleever, to the end of the world, to present them before God. Therefore, when we have to deale with God, thinke of Christ now *glorious* in Heaven, appearing for us: God can denie him nothing, nor denie us any thing that we aske in his Name; we have his Promise for it.



It is a ground likewise of contentment in all conditions, whatsoever our wants be. What if we want comforts, houses, &c. on Earth; when we have Heaven provided for us, and *Glory* provided for us, when we are already so *glorious* in our Head? Shall not any condition content a man in this world, that hath such a *glorious* condition in the eye of Faith to enter into? We should not so much as looke up to Heaven, without comfort; Yonder is my Saviour, yonder is a House provided for me: we should thinke and looke upon Heaven, as our owne place; whither Christ is gone before, and keepes a roome for us. Here we may want comforts, we may be thrust out of house and home, out of our habitation, and Countrey, and all; but all the world, and all the Devils in Hell, they cannot thrust us out of Heaven, nor dissolve and breake the communion that is betwene Christ and us; they cannot take away either grace or *glory* from us. Therefore, we should be content with any condition, in this world; Christ is ascended into Heaven, to keepe a blessed condition for us.

Likewise, when we thinke of the troubles of this world, of the enemies we have here; thinke of Christ taken up to *glory*, and thinke of Christs order; *first he suffered, and then he entered into glory*: so we must be content to *suffer* first, and then be *glorious*. We are predestinate, to be conformable to Christ; wherein stands our conformance? It is in *affliction* first, and then in *glory*: Christ entered into *glory* in this order, and shall we thinke

4  
In Want.

5  
In Troubles.

Conformitie  
to Christ,  
wherein it  
consists.

to come to Heaven in another order then Christ did? Shall we wish for a severed condition from him? If we be in Christ, all that we suffer in this world, they are sufferings of conformitie, to make us sutable to our Head, and to fit us for *glory*. And our greatest abasements, what are they to the abasement of Christ? None was ever so low, and there is none so high: as he was the lowest in abasement, so he is the highest in *glory*: when he was at the lowest, in the Grave; not onely dead, but under the kingdome and command of death; then he rose *gloriously*, and ascended. Our lowest abasements, are fore-runners of our advancement, and *glory*: this assumption of Christ to *glory*, should helpe us in this respect.

<sup>6</sup>  
In all disconsolations, he pitties us.

*Mat. 9.*

In all disconsolations, there is a world of comfort hence. We must not thinke of Christ, as if his honours had changed his manners, (as it is among men) that now he is become stately, that he doth not regard his poore Church. No such matter: he regards his poore Church now he is in Heaven, as much as ever he did. The members here cannot suffer any thing, but the Head in Heaven is sensible of it: as it is, *Mat. 9. Saul, Saul, why persecutest thou me?* The foot is trod upon, and the tongue complaines. Our blessed Saviour is not like *Pharaohs* unkind Butler, that forgat *Ioseph*, when himselfe was out of prison. Christ being advanced to honour now, forgets us not here. No: he is as good *Ioseph*, that was sent into *Egypt*, to provide for all the Family before-hand. So this our *Ioseph*, the great Steward of Heaven and

and Earth, he is gone to provide for us all, against we come to Heaven: he forgets us not, *he disdaines not to looke on things below*, he considers every poore Christian; he is as mercifull now, as he was when he was upon Earth: as you have it largely proved. *Heb. 4. 7. He was man for this end, that he might be a mercifull High-Priest*; and he is so in Heaven, and pitties all our infirmities: it is not here, Out of light, out of mind; for (as I sayd) he hath us in his Brest: I, and he is with us, by his Spirit, to the end of the world. He is taken up to Heaven in his Body, but his Spirit (which is his generall Vicar) is here with us to the end of the world: *I will send you the Comforter, and he shall abide alway with you.* And it is better for us to have the Comforter here, without his bodily presence; then to have his bodily presence, without the abundance of his Spirit: as it was better with the Disciples, when he was taken up to Heaven, and was present by his Spirit, then it was before. We lose nothing therefore by the ascension of Christ; it was for us; he was given for us, borne for us; he lived for us, he died for us, he rose, and ascended to Heaven for our good. *It is good for you, that I goe*; it was to provide a place for us, and to send the Comforter: all was for our good, whatsoever he did, in his abasement and exaltation.

Again, this administred comfort, in regard of the afflictions of the Church, When the Church is under any abasement, at the lowest, it hath a glorious Head in Heaven: and what doth he sit there, and doe nothing? No: he sits at the right hand,

*Heb. 4. 7.*

The Spirit supplies Christs bodily absence.

7  
In regard of the Churches afflictions.

*hand of God*, and rules his Church, even in the midst of his enemies. If he doe give the Chaîne to them, it is for speciall ends; his people stand in need of all that they endure, and he measures it even to a Dram, whatsoever his Church suffers; for, they are his members, and he is sensible of their sufferings: He is a *High-Priest*, that is *touchèd with our infirmities*; therefore nothing can befall his Church, without his government. He lets loose the enemies thus farre, and then he restraines them, and subdues and conquers them, making them his *foot-stoole*. The enemies seeme to domineere now, and trample on the Church; but ere long, they shall become the Churches *foot-stoole*: Christ will governe his Church, till all his *enemies be under his feet*. He is ascended into Heaven for this purpose, and he is sitting his Church, by these afflictions, for greater grace in this world, and for eternall *glory* in the world to come.

*Simile.*

Therefore, let us not take scandall at the present sight of things. We stand amazed, to see the state of *Europe* at this time; but for our comfort, let us consider, that Christ is taken *up to glory*, and he sits in Heaven, and rules his Church, and will guide all these Warres to a good and gracious end. He sits at the Sterne; the Ship may be tossed, where Christ sleepes, but it cannot be drowned: the House that is built upon a Rock, it may be blowne upon, it shall never be overthrowne: the Bush wherein the fire is, it may burne, but it shall never be consumed: the Church, wherein Christ rules and governes, it may be tossed, it shall

shall never be overcome and subdued. Nay, by all these things that the Church suffers, Christ rules, and exerciseth his Churches graces, and mortifies his Churches corruptions. It is necessarie there should be some change: standing Waters breed Frogs; and other base creatures; so it is with Christians: if there be not some exercise by afflictions, what kind of Vices grow? As we see in these times of peace, what kind of lives most men live; that we may take up an admiration, that God should be so mercifull, to continue his Truth to a companie of proud base carnall persons, that lead lives (under the Gospel) no better then if they were in *Paganisme*. Therefore we cannot looke for any good, without further abasement. And certainly, if troubles come, we should many of us be better then we are now: afflictions would be so farre from doing us harme, that they would refine us: we shall lose nothing, but that that doth us hurt; that, that we may well spare; that, that hinders our joy and comfort.

But, I say, let us comfort our selves, in respect of the present state of the Church: Christ rules in the midst of his enemies, in the midst of crosses and persecutions, not to free us alway from them, but he rules, in turning them to good, in strengthening and exercising our graces; and he rules in the midst of his Church at this time, by turning his enemies crueltie to the good of the elect. As he ruled in the *Israelites*, when he suffered *Pharoah* to goe on in the hardnesse of his heart; but he had a time for *Pharoahs* ruine: so Christ hath a time for

*simile.*

How Christ  
rules in af-  
flictions.

for the persecutors of the Church, as he had for all the ten persecuting Emperours, that came to fearefull and base ends. *Was there ever any man fierce against God, and prospered?* sayth *Iob*. Was there ever any, that set themselves against the Church of God, and prospered? No, No: It is with the Church, as it was with Christ; to have looked on Christ, hanging and bleeding on the Crosse, to have seene him groveling on the ground in the Garden, men would be readie to take offence: what; he the Saviour of the world? But stay, and see him in the Text assumed to *Glory*, and then there would be no offence taken at Christ. So it is in the Church. You see the Church suffers persecution: but, lay one thing with another; see the Church in Heaven, with the Head of the Church; see the Church advanced, see it in *glory* ere long; see it refined, and fitted by sufferings, to come better out of afflictions then it went in, and then none will take scandall at the afflictions of the Church, as they ought not at the abasement of Christ: for, though he was *God manifest in weake flesh*, yet we see he *ascended up in glory*.

*1st. 30. 7.*

There is a comfortable speech, *Jerem. 30. 7.* *It is even the time of Jacobs trouble; but, he shall be delivered out of it.* So we may say, This is the time of the Churches trouble, but the Church shall be delivered out of it. The enemies have their time to afflict and trample upon the Church, but Christ hath his time to trample on them. Let us wait, and expect with comfort, better times. The Kingdomes

domes of the world will be knowne to be the Lord Jesus Christs; there will be a further subjection to Christs Kingdome, then ever there was since the first times, when the fulnesse of the *Gentiles*, and the conversion of the *Jewes* shall be. Let us comfort our selves with the times to come; Christ is in *glory*, and he will bring his Church to further *glory*, even in this world, besides eternall *glory* at the latter day. *Rejoyce not over me, oh mine enemy; for though I be fallen, yet shall I rise.* Let not the enemies of the Church insult over-much; though the Church be fallen, yet she shall rise againe *after three dayes*, sayth the Prophet. Christ, though he were abased as low as possible he could be; yet after three dayes he arose: so the Church shall rise out of her troubles after three dayes, that is, after a certaine time (that we know not, but) the exact time is onely in the hands of Christ; but certainly, there are *glorious* times of the Church comming.

Consider the wonderfull love of Christ, that would suspend his *glory* so long; the *glory* of Heaven was due to him upon his Incarnation, by vertue of the union of his humane nature with the *divine*: for, that nature that was united to the God-head, it must needs have right to *glory*, by that very union. What should hinder, when it was so neere to God, as to be one Person; to be taken into the union of the Person? Oh, but where had our salvation beene then, if Christ had entred into *glory* upon his

*Aticab 7.*

Christ for our  
sakes suspended  
his glory.



Incarnation, if he had not shed his blood, if he had not beene abased to the death of the Crosse? Therefore, the Schoole-men speake well, he enjoyed the presence of God *affectione justitie*, with the affection of Justice, and all Vertues, that is, he was as gracious from the beginning, from his Incarnation, for matter of Grace, and love of all that is good; yet not *affectione accommoda*: There was a need-nesse to God in pleasure, and joy, and comfort; this he denied himselfe, till he was assumed to *glory*, after his Resurrection; and this he did in love to us, that he might suffer, and be abased, to worke out our Salvation: that redundance of *glory* that should have beene upon his Person, presently upon the Union, it was stayed till his Resurrection, that he might accomplish and fulfill our Salvation. What a mercie and love was this? So it is with the Church; it is *glorious*, as it hath Union with Christ: Is not the Church a *glorious* thing, that is joyned to Christ, that is *Lord of Lords, and King of Kings*, the Ruler of Heaven and Earth? What is the reason, the Church is so abased then?

The Church  
afflicted, why.

If the Church were not abased, it could not be conformed to Christ. Christ (that he might worke our Salvation) he must be abased, and have a suspension and stopping of the *glory* due to him, till the Resurrection: Of necessitie, we must be conformed to Christ as farre as we may; and that we may be conformed

med to him, in abasement, and suffering, there must be a stop of our *glory*, till we be dead, and turned to dust, untill we rise againe, untill Christ come to be *glorious in his Saints*. If Christ (as I formerly sayd) had shewed all his *glory* in his abasement, hee could never have suffered, the Devill himselfe would have done him no harme, there had beene no pretence; the *Pharises* would never have persecuted him, and hated him, if they had seene him to have beene such a person as he was: but he veiled his *glory*, that he might suffer. If the World did see but the thousand part of the *glory* that of due belongs to Christians, would they revile them, and disgrace, and maligne, and trample on them? Certainly, they would not. This is discovered in Scripture; but the World (to discover their *Atheisme*, that they beleeve not the Word of God) take no notice of it; And that the Children of God may be conformed to their Head, and that way may be made to the malice of wicked men, to trample upon them, they goe in the shape of miserable men.

Therefore, let us not be discouraged for any abasement; we have a *glorious* life hid with Christ, which shall be revealed one day: in the meane time, in the midst of abasement, let us beleeve *Glory*. And let me adde this, to the rest:

As the same Body wherein Christ was spit upon, and mangled, and crucified, in the same

O 2

Body

The same body that suffers, shall be glorious.

Body he rose againe, and in the same Body ascended into Heaven; so it shall be with us: the same body that suffers any thing for Christ, the same body that dies, the same Body shall rise, and be assumed to *glory*.

Ground of patience in suffering.

Hence likewise we have a ground of patience in all our sufferings from another reason, not from the order, but from the certaintie of *glory*: Shall we not patiently suffer, considering the *glory* that we shall certainly have? *If we suffer with him, we shall be glorified with him.* Who will not be patient a while, that hath such *glory* in his eye? Therefore, let us looke upon the *glory* of Christ, in all our sufferings whatsoever. What made *Moses*, and all the Saints, in all times to be so patient? They had an eye this way. What made *Steven* (not onely patient, but) *glorious*? *His face shone as the face of an Angel*; he looked on Jesus Christ, and saw him *sitting at the right hand of God*. What made the Martyrs not onely patient, but triumphant in all their sufferings? They had an eye of Faith, to see Christ sitting in *glory*, and to see themselves in Heaven, *glorious* in Christ; and not onely to see themselves *glorious* in Christ, but in themselves afterwards: We are not onely *glorious* in our Head, but we shall be our selves where he is, *Taken up in glory*.

Ground of courage in Christ's cause.

And let it stirre us up likewise, not to be ashamed of Religion, and to stand out in good causes for Christ, and the Church: *He is not ashamed*

ashamed to be called our Brother; no, not after his Resurrection: Goe tell my breshren, I ascend to my Father, and your Father. He was not ashamed of it, when he began to be in the state of glory; he is not ashamed of our nature now, to take it up into Heaven; he is not ashamed to owne us here, and at the Day of Judgement to set us at his right hand. And shall we now, for feare of men, for feare of shame, for any base earthly respect, be ashamed of our glorious Head? Doe we beleewe, that we have a Head that is glorious in Heaven, sitting at the right hand of God, that ere long will come to judge the quicke and the dead; and shall we be ashamed to hold out the profession of Religion, for a scorne, for a word, for a frowne? Where is the Spirit of Glory, the Spirit that should be in Christians, that hope to be glorious? He that is ashamed of me here, (sayth Christ) I will be ashamed of him at that great Day. How can we thinke, that Christ will owne us, when we will not owne Religion here? When we are ashamed to stand for him, shall we thinke to stand at his right hand? All base carnall Atheisticall spirits, that are afraid of disgrace, of displeasure, of losse, of any thing but of him they should be afraid of; let them know, there is no comfort for them in Christs exaltation: For, if they had any communion with Christ, he would infuse another manner of spirit into them. Let us therefore stand for Christ; we have a glorious Head, a glorious hope, a glorious Inheritance.

Ground of  
encourage-  
ment to good  
duties.

And let us goe on with encouragement, in good duties, with a Spirit of Faith: for, wherefore is Christ in Heaven, but to rule his Church by his Spirit; *To lead captivitie captive, and to give gifes to men?* Let us therefore goe on with confidence, that Christ from Heaven will give us his Spirit, to subdue our corruptions. He is in Heaven, to rule his Church; and what is his Kingdome, but the subduing of our spirits by his Spirit, to be more humble, and more holy and gracious every way? Let us not thinke, that our corruptions will be too hard for us, but goe on in a Spirit of Faith, That Christ, that died for us as a *Priest*, he will rule us as a *King*; and if we be true to our owne soules, we shall have strength to sustaine us: he sits in Heaven, to rule us by his gracious Spirit. Let us not despaire; though we carry this and that corruption about us, we shall by little and little overcome all; he will *lead captivitie captive*, and overcome all in us, as he did in his owne person: he that overcame for us, will overcome in us, if there be a Spirit of Faith to depend upon him.

Christs ascen-  
ding to glory,  
enforceeth holi-  
nesse

Againe, this *Mysterie* is a *Mysterie of Godlinesse*; it tendeth to and enforceeth godlinesse, and holinesse of life, *Christ received up to glory*. You see then our *flesh* is in Heaven, Christ hath taken into Heaven the pledge of our *flesh*, and given us the pledge of his Spirit. It was a dignifying of our nature, that God should be *manifest in our flesh*; that, that was an abasing to him, as God, was an honour to our nature; the Incarnation of Christ

it was the beginning of his abasement, in regard of his God-head, for the God-head to be clouded under *flesh*; but it was a dignifying of the humane nature, that it should be grafted into the second Person: And is it not a greater honour to our nature, that now in Christ it is gone to Heaven, and is there above Angels? Our nature in Christ, rules over all the world: And wherefore is all this? As it is for wondrous comfort, so for instruction, to carry our selves answerable to our dignitie. What! hath God taken our nature upon him, to the unitie of the second Person, and exalted, and honoured, and enriched it? Is he likewise gone to Heaven in our nature, and is there, above all Principalities and Powers; all the Angels in Heaven attend upon him: And shall we debase and dishonour our nature, that is so exalted? Let it worke upon us, to carry our selves in a holy kind of state. Shall we defile our selves with sinfull courses, and make our selves baser then the Earth we tread on, worse then any creature? (for a man without grace, is next to the Devill in miserie, if God be not mercifull to him) If God have thus honoured our nature, above all created excellencie whatsoever, shall not this stirre us up to a correspondent carriage? It is oft pressed by the Apostle, that we *make worthy of our calling*. And, indeed, let us oft consider, to what great matters we are called; for the life of Heaven it must be begun upon Earth: *whosoever hath this hope, to be glorious with Christ in Heaven, it purgeth him, it frames him to be like the state*

he hopes for; and he that hath not a care to sute and fit his carriage and disposition to the state he beleeveth, it is an emptie hope, he deludes himselfe. Whosoever shall be *glorious* with Christ in Heaven, is also *glorious* now, *there is a Spirit of Glory resting upon them*, that is, Grace; Grace makes them *glorious*. Those that have not a *Spirit of Glory*, that is, a Spirit of Grace, to fashion and conforme them; in some measure, to be like Christ; by little and little; they have no right nor interest in the state of *Glory*, that shall be revealed after.

Is Christ taken up to glory, and for us, as well as for himselfe; *what manner of men ought we to be in holy conversation?* We should keepe our selves *unspeckled of the wicked world*. Shall we thinke to have communion and fellowship with Christ in glory, when we make the members of Christ the members of a Harlot; when we make our tongues instruments of blaspheming God, and Christ; as a companie of vile wretches, that will come to the Ordinances of God, and yet have not overcome their Atheisticall nature so much, as to leave their swearing, and filthy courses? Doe we thinke to have communion with Christ in glory, and not get the victorie over these base courses? Doe we professe our selves to be Christians, and live like *Pagans*? Hath God such need of people; to fill Heaven with, that he will have such uncleane persons? Shall we have such base thoughts of Heaven? No, beloved; these things must be left, if ever (upon good ground) we will entertaine thoughts



thoughts of fellowship in this *glory*. There is a new Heaven, and a new Earth, for the new creature; and onely for such. Let us not delude our selves: there must be a correspondence betweene the Head and the members, not onely in *glory*, but in grace; and the conformitie in grace, is before the conformitie in *glory*. Will God overturne his methode, and order, for our sakes? No, No: all that come to Heaven, he guides them by his Spirit, (here, in grace) and then he brings them to *glory*. He gives grace and *glory*, and no good thing shall be wanting to them that leade a godly life: but first grace, and then *glory*.

Therefore, let not the Devill abuse us, nor our owne false hearts, to pretend a share in this *glory*, when we finde no change in our selves, when we finde not so much strength, as to get the victorie over the base and vile corruptions of the world. The Apostle from this ground, inferres mortification of our earthly members: *You are risen with Christ, your life is hid with Christ in God; and, we are dead with Christ*: Therefore, we ought to mortifie all sinfull lusts. For, the soule being finite, it cannot be carryed up to these things, that are of a spirituall, holy, and divine consideration; but it must dye in its love, and affection, and care to earthly things, and sinfull courses. Therefore, let us never thinke that we beleve these things indeed, unlessse we finde a disposition by grace, to kill and subdue all things that are contrarie to this condition.

Though

Ground of  
mortification.  
Coloss. 3.

Christ's ascen-  
ding to glory,  
a ground of  
heavenly-  
mindednesse.  
*Coloss 3. 1.*

Though somewhat there will be in us, to humble us ; or else, why are Precepts of Mortification given to them that were Saints already ; but that there is somewhat will draw us downe, to abase us ? But this is no comfort to him that is not the Child of God, that lives in filthy courses, that he might easily command himselfe in ; let him abandon the name of a Christian, he hath no interest to the comfort of this, that Christ is *received up to glory.*

Againe, the *Mysterie* of Christ's *Glory* it tends to *godlinesse* in this respect, to stirre us up to heavenly-mindednesse. The Apostle doth divinely force this in the fore-named place, *Coloss. 3. 1. if ye be risen with Christ, seeke the things that are above.* From our communion with Christ, rising and ascending into Heaven, and sitting there in *glory*, he forceth heavenly-mindednesse; that our thoughts should be where our *Glory* is, where our Head and Husband is : and certainly, there is nothing in the world more strong, to enforce an heavenly mind, then this ; to consider where we are, in our Head. Christ, our Head and Husband, is taken up *into glory*; there is our Inheritance, there are a great many of our fellow brethren, there is our Countrey, there is our happinesse. We are for Heaven, and not for this world : this is but a passage to that *glory*, that Christ hath taken up for us ; and therefore, why should we have our minds groveling here upon the Earth ? Certainly, if we have interest in Christ, who is in *glory* at the right hand of God, it is impossible but our soules will be raised

sed to Heaven in our affections, before we be there in our bodies. All that are Christians, they are in Heaven in their spirit and conversation beforehand; our heaue, dull, earthly soules, being touched by his Spirit, they will ascend up. The Iron, when it is touched with the Loadstone, (though it be an heaue body) it ascends up to the Loadstone, it followes it. The Sunne it drawes up vapours, that are heaue bodies of themselves. Christ, as the Loadstone, being in Heaven, he hath an attractive force to draw us up. There is not the earthlyest disposition in the world, if our hearts were as heaue as Iron, if we have communion with Christ, and have our hearts once touched by his Spirit, he will draw us up, though of our selves we be heaue and lumpish. This meditation, that Christ our Head is in *glory*, and that we are in Heaven in him, and that our happinesse is there, it will purge and refine us from our earthynesse, and draw up our Iron heaue cold hearts.

It is an argument of a great deale of *Atheisme*, and infidelitie in our hearts, (as indeed our base nature is prone to sinke downe, and to be carryed away with present things) that professing to beleeve that Christ is risen, and ascended into Heaven, and that he is there for us; yet that we should be plodding, and plotting altogether for the Earth: as if there were no other Heaven, as if there were no happinesse but that which is to be found below. There is nothing here, that can satisfie the capacious nature of man; therefore, we should not rest in any thing here, considering the

*Simile.*

Argument of  
infidelitie.

Isa. 17.

the great things that are reserved for us, where Christ is in *glory*. Therefore, when we finde our soules falling downe of themselves, or drawne downeward (to base cares, and earthly contentments) by any thing here below; let us labour to rayse up our selves with such meditations: I know not any more fruitfull, then to consider the *glory* to come, and the certaintie of it. Christ is taken into *glory*, not for himselfe onely, but for all his: for, *where I am* (sayth he) *it is my will that they be there also*. Christ should lose his prayer, if we should not follow him to Heaven: it is not onely his prayer, but his will; and he is in Heaven, to make good his will. The Wills of men may be frustrate, because they are dead; but he lives to make good his owne will; and his will is, that we be where he is. Now, if a man beleewe this, can he be base and earthly-minded? Certainly, no; *where our treasure is, our hearts will be there also*, by the rule of Christ; *where the body is, the Eagles will resort*: if we did make these things our treasure, we would mount above earthly things; there is nothing in the world would be sufficient for us, if we had that esteeme of Christ, and the *glory* where Christ is, as we should and might have.

Influence from  
Christ, for this  
dutie.

And it is not onely meditation of these things, that will cause us to be heavenly-minded; but Christ, as a Head of influence in Heaven, conveys spirituall life, to draw us up: *when I am ascended, I will draw all men after me*. There is a vertue from Christ, that doth it; there is a necessitie of the

the cause, and consequence, as well as strength of reason and equitie; there is an influence issuing from Christ our Head, to make us so indeed: therefore, those that are otherwise, they may thanke themselves. The best of us (indeed) have cause to be abased, that we betray our comfort, and the meanes that we have of rayising up our dead and dull hearts, for want of meditation. Let us but keepe this Faith in exercise, that Christ is in Heaven in *glory*, and we in him are in Heaven as verily, as if we were there in our persons (as we shall be ere long) and then let us be uncomfortable, and base, and earthly-minded, if we can.

To conclude all: As the soule of man is first sinfull, and then sanctified; first humble, and then rayised: so our meditations of Christ must be in this order; first, thinke of Christ, as abased and crucified: for, the first comfort that the soule hath, is in Christ *manifested in the flesh*, before it come to *received up into glory*. Therefore, if we would have comfortable thoughts of this, Christ *received up in glory*, thinke of him first *manifest in the flesh*: let us have recourse in our thoughts to Christ, in the Wombe of the Virgin; to Christ borne, and lying in the Manger; going up and downe, doing good; hungry and thirsting, suffering in the Garden, sweating water and blood, nayled on the Crosse, crying to his Father, *My God, my God, why hast thou forsaken me*; finishing all upon the Crosse, lying three dayes in the Grave: have recourse to Christ thus abased, and  
all

Order of meditation of Christ.

How to conceive of Christ in the Sacrament.

all for us, to expiate our sinne; he obeyed God, to satisfie for our disobedience. Oh, here will be comfortable thoughts for a wounded soule, pierced with the sense of sinne, assaulted by Satan: To thinke thus of Christ, abased for our sinnes; and then, to thinke of him taken *up into glory*.

In the Sacrament, our thoughts must especially have recourse, in the first place, to Christs Body broken, and his blood shed, as the Bread is broken, and the Wine poured out; that we have benefit by Christs abasement and suffering, by satisfying his Fathers wrath, and reconciling us to God. Then thinke of Christ in Heaven, appearing there for us, keeping that happinesse that he hath purchased by his death for us, and applying the benefit of his death to our soules by his Spirit, which he is able to shed more abundantly, being in that high and holy place, Heaven; for the Spirit was not given in that abundance, before Christ was ascended to *glory*, as it hath beene since. In this manner, and order, we shall have comfortable thoughts of Christ. To thinke of his *glory* in the first place, it would dazle our eyes, it would terrifie us, being sinners, to thinke of his *glory*, being now ascended: but when we thinke of him as descended first, as he sayth, *who is he that ascended, but he that descended first into the lower parts of the Earth?* So, who is this that is taken *up in glory*; is it not he that was *manifest in our flesh* before? This will be comfortable. Therefore, let us first begin with Christs abase-

ment.

ment, and then we shall have comfortable thoughts of his exaltation.

These points are very usefull, being the maine grounds of Religion; having an influence into our lives and conversations, above all others: other points have their life, and vigour, and quickning from these grand Mysteries, which are the food of the soule. Therefore, let us oft feed our thoughts with these things of Christs abasement and *glory*, considering him in both, as a publike person, the second *Adam*, and our Suretie; and then see our selves in him, and labour to have vertue from him, fitting us in body and soule for such a condition. The very serious meditation of these things, will put a *glory* upon our soules; and the beleeving of them, will transforme us from  
*glory to glory.*

\* \* \*

**FINIS.**

Conclusion.





# ANGELS

Acclamations:

OR,

## THE NATIVITY

of CHRIST, celebrated by  
the heavenly Host.

BY

*The late learned, and reverend Divine*

RICHARD SIBS,

Doct<sup>r</sup> in Divinity, Master of Katherine Hall  
in Cambridge, and sometimes Preacher  
at Grayes-Inne.

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ISA I 9. 6.

*To us a Child is borne, to us a Sonne is given.*

I P E T. I. 12.

*which things the Angels desire to looke into.*

---

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Queenes head Alley, in Pater-noster Row.

1638.

ANGELS

Acclamations:

THE NATIVITY

as celebrated by  
the heavenly Hosts.

BY

JOHN HENRY WOODHOUSE, D.D.

RICHARD STEWART

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# ANGELS

## ACCLAMATIONS.

LUKE 2. 13, 14.

*And suddenly there was with the Angell, a multitude of the heavenly hoste praising GOD and saying, Glory to GOD in the highest, and on earth peace, Good will towards men.*

**T**H E Words are few, and pregnant, very precious, having much excellency in a little quantity. The Heavens never opened but to great purpose; when God opens his mouth, it is for some special end, and when the Angels appeared, it was upon some extraordinary occasion; This was the most glorious Apparition that ever was, setting aside that that was at Christs Baptisme, when the Heavens opened, and the Father spake, and the Holy-Ghost appeared in the likenesse of a Dove, upon the head of Christ: when all the Trinity appeared; but  
P 2 there

*Mat. 3. 16.*

The Apparition glorious.

<sup>1</sup>  
In regard of  
the matter.

<sup>2</sup>  
Of the benefit.

Gen. 3. 15:

there was never such an apparition of Angels, as at this time, and there was great cause, for there was never such a ground for it, whether we regard the matter it selfe, the incarnation of Christ, there was never such a thing from the beginning of the World, nor never shall bee in this World, for God to take mans nature on him, for Heaven and Earth to joyne together, for the Creator to become a Creature.

Or whether we regard the benefit that comes to us thereby; *Christ* by this meanes brings God and man together since the fall; Christ is the accomplishment of all the propheties, of all the promises, they were made in him, and for him, therefore hee was the expectation of the Gentiles. Before he was borne, he was revealed by degrees. First generally, *The seed of the woman &c.* Then more particularly, *to Abraham and his seed,* and then to one Tribe; *Judah,* that hee should come of him; then to one family, the house of *David;* and then more particularly, *a Virgin* shall conceive and beare a sonne, and the place, *Bethlem,* till at the last *Iohn Baptist* pointed him out with the finger, *Behold the Lamb of God which taketh away the sinnes of the world.* Even as after midnight, the Sun growes up by little and little, til his beames strike forth in the morning, and after it appears in glory; so it was with the *Sunne of Righteousnesse,* as he came nearer, so hee discover'd himselfe more gloriously by degrees, till he was born indeed, and then you see here a multitude of Angels celebrate his nativity.

Now

Christ revealed to all sorts.

Now as before his birth, hee was revealed by degrees, so after his incarnation, hee was revealed to all sorts, to the old, in *Simeon*, to women in *Anna*, a prophetesse, to wise men, and to silly shepherds, to all rancks of men; and to whomsoever the incarnation of *Christ* was revealed, when he was borne, they all entertained it with joy. The Angels they sang, and praised God; *Simeon* was even content then to dye, and *Zachary* you see beforehand breakes forth, *Blessed bee the Lord God of Israel, &c.* and the shepherds went away rejoycing. There is a speciall passage of divine providence in the carriage of this manifestation, for *Christ* was revealed to the wise men that were Gentiles, by a Starre, because they were given to starre-gazing, he was discovered to the shepherds by the apparition of Angels: The Scribes that were conversant in Scripture, they found it out by searching the Scriptures. God applies himselfe to every mans condition.

*And suddenly there was with the Angel  
a multitude, &c.*

Beames of  
Christ's Divinity  
in his abasement.

You see here, how ever *Christ* lay in the cratch, in the Manger; yet notwithstanding there were some circumstances that shewed the greatnesse of his person, that hee was no ordinary person; he lay in the cratch indeed, but the wise men came and adored him, and he appeared to the shepherds, poore men, yet notwithstanding,

heere is an Host of Angels that praise him ; so likewise at his death , he converted the good Thiefe, and shadowed the Sun it selfe, and then he gloriously rose againe ; so that there were some beames of his divine nature that brake forth in all his abasements, we see here an apparition of Angels. In the words consider these things.

Division of  
the words.

Here is first of all, an apparition of heavenly Angels;

And then their celebration of Christs birth. The apparition; *and suddenly there was with the Angel, a multitude of the heavenly host.*

The celebration of it, *praising God and saying;* Then the matter of the celebration, *and praising God.*

*Glory to God in the highest ;*

*In earth peace,*

*Good will towards men.*

I shall especially stand upon those words, but somewhat is to be touched concerning the apparition of these Angels.

The apparition.  
God respects  
no callings.

The circumstances of their apparition ; they appeared to poore Shepherds.

*God respects no callings.*

He will confound the pride of men, that set so much by that, that God so little respects, and to comfort men in all conditions.

The Angels  
appeare to  
them in their  
callings.

Againe the Angels appeared to them in the midst of their businesse, and callings ; and indeed Gods people, as *Moses*, and others, have had the sweetest intercourse with God in their affaires,



affaires; and oft times it is the fittest way to hinder Satans temptations, and to take him off, to be employed in businesse, rather then to struggle with temptations; wee many times meet with comfort in our businesse in our callings, that without it in speculation, and otherwise, we should never have.

And then they appeared to them in the night.

*God discovers himselfe in the night of affliction.*

Our sweetest and strongest comforts are in our greatest miseries: Gods children find light in darkenesse, nay God brings light out of darkenesse it selfe, we see the circumstances then of this apparition.

He calls these Angels a heavenly Host, in divers respects, especially in these:

An Host for number, here are a number set downe. A multitude is distinct from an Host, but in that they are an Host, they are a multitude, as in *Dan. 7. 10.* *Ten thousand times ten thousand Angels attend upon God;* and so *Rev. 5. 11.* There are a world of Angels about the Church; in *Heb. 12. 22.* We are come to have communion with an *innumerable company of Angels*: he sets not downe the number, and here appears a *multitude of Angels*. Worldly sottish men that live here below, they thinke there is no other state of things then they see, they are only taken up with sence, and pleasures, and goodly shews of things; alas, poore soules, there is another manner of state, and frame of things, if they had spiritual eyes to see the glory of God, and of *Christ* our

God appears  
in the night of  
affliction.

These angels  
called an Host.  
For number.

*Dan. 7. 10.*  
*Rev. 5. 11.*

*Heb. 12. 22.*

Saviour, and their attendants there, an Host, a multitude of heavenly Angels.

<sup>2</sup>  
For Order.

August.

<sup>3</sup>  
For consent.

An Host likewise implies order, or else it is a rout, not an Host or army; *God is the God of order, not of confusion.* If you would see disorder, go to hell; surely disordered places, and companies, are rather hels, then any thing else, nay in some respects worse; for there is a kind of order even among the devils themselves, they joyne together to destroy the church, and the members thereof, I note this by the way: here was an Host of Angels, that is, they are an orderly company: what that order is, I confesse with *S. Austin*, is undetermined in Scripture, we must not rashly presume to looke into these things.

Againe here is consent, an host all joyning together in praising God, *Glory to God on high.* And sure it is a heaven upon earth, when a company of Christians, led with one Spirit, shall joyne in one worke to praise God, to helpe one another in some spirituall way, when they meet together to heare the word, and to pray to God, all with one consent, their prayers meet in heaven, *Christ* commends union, and consent: *where two or three are met together in my name, I will be in the midst of them, and what soever two or three shall aske in my name, if they agree (if there be no jarring, nor schisme, nor breach among them) I will grant it;* Agreement in good is a notable resemblance of that glorious condition we shal enjoy in heaven, this multitude of Angels, they all agree with one consent.

An Host of Angels, it shewes likewise their employment; an Host is for defence or offence, that is the employment of Angels here below especially, for the defence of the Church, and for the offence of the enemies of the Church: It is a great comfort to the Church, and children of God; The Church is in the midst of devils here, wee are all strangers in the way to heaven, wee live in the midst of Divels, and Divels incarnate, divellish minded men, that are led with the spirit of the divell, but here is our comfort, wee have a multitude, an Host of Angels, whose office is to defend the Church, and to offend the enemies of the church, as wee see in scripture.

4  
For employ-  
ment.

Againe an host implies strength, wee have a strong garrison and guard, we are Kings in *Christ*, and we have need of a guard, and God hath appointed us a strong guard, a guard of Angels: Angels severally are strong creatures, we see one of them destroyed all the first borne in *Egypt*, one of them destroyed the host of *Zenacherib* the *Assyrian* in one night: If one Angell destroyed a whole Host, consisting of many thousands, what can a multitude of heavenly Angels doe? Yet all are for the service of *Christ*, and of his church; these and such like observations we may gather hence, that they are said to bee an Host of Angels.

5  
For strength.

Beloved, we have need of such comforts, and let it not seeme slight unto us, to heare of Angels, because we see them not; It is a thing for-

Guard of An-  
gels comfor-  
table.

gotte n

gotten of us, too much, why are we so cold, and dead, and dull, and distrustfull in dangers? wee forget our strength and comfort this way. There is now at this time an earthly Host against the church, men led with antichristian spirits; Let us comfort our selves, we have an heavenly Host with us, as *Elizew* said to his servant, *there are more with us then against us*. If God see it good, this outward Host of heaven, the Sun, the Moon, and Starres, hee can make them fight for his Church, as in *Sisera's* case. But there is another Host, that see the face of God, that is, that observe, and wait on his will, and command, wee have an heavenly Host within the heavens, that having a command from God, can come downe quickly, for the defence of the Church, and for every particular Christian, not onely one Angell, that is but an opinion that every one hath his Angell, but even as God sees good, one or two, or more, a multitude, an Host of Angels.

Why God  
useth the mi-  
nistery of An-  
gels.

God useth Angels, not for any defect of power in himselfe to doe things, that hee must have such an Host, but for the further demonstration of his goodnesse; he is so diffusive in goodnesse, he will have a multitude of creatures, that they may be a meanes to diffuse his goodnesse, Angels to the Church, and the Church to others, it is for the spreading of his goodnesse, for hee is all in all in himselfe. Let it take impression in us, that we have such glorious creatures for our service.

We see here this Host of heavenly Angels,  
they

they attend upon the Lord of Hosts at his birth: for *Christ* is the Creator of Angels, the Lord of them, not onely as God, but as mediator, As God, hee is the Creator of Angels, as mediator, hee is the head of Angels, *Col. 1. 16.* It was fit therefore that an host of Angels should attend upon the Lord of Angels. It was for the honour of *Christ*. God would let the world know, (although they heeded it not, there was no such thought in *Augustus* court at that time) that there was an excellent glorious person, borne into the world, God himselve tooke our nature, *Christ*, *Emanuel*, though hee were neglected of the world, and faine to lye in a manger; yet God tooke better notice of him then so, heaven tooke notice of him, when earth regarded him not: therefore God, to shew that he had another manner of respect, and regard to *Christ*, then the world had, he sends a multitude, an Host of heavenly Angels, to celebrate the nativity of *Christ*.

There is much solemnity at the birth of Princes, and God that is the King of Kings, and Lord of Lords, he makes a solemnity likewise at the birth of his Sonne, the greatest solemnity that ever was, an Host of heavenly Angels, but these things I doe but touch.

*And suddenly there was, &c.*

Suddenly, in an unperceivable time, yet in time, for there is no motion in a moment, no creature moves from place to place in a moment, God is every where: *Suddenly*, it not onely shews

Angels attend  
Christs birth, &  
why.

*Col. 1. 16.*

Angels appar-  
ition sudden.

1  
For our Ex-  
ample.

2  
For our com-  
fort.

The end of  
this appariti-  
on, in respect  
of men,

Mutual com-  
fort from  
Christians,  
a worke Ange-  
licall.

us somewhat exemplary from the quick dispatch of the Angels in their businesse, we pray to God in the Lords prayer, *Thy will be done on earth, as it is in heaven*, that is; willingly, suddenly, cheerefully.

But also it serves for comfort, if we be in any sudden danger, God can dispatch an Angell, a multitude of Angels to encampe about us suddenly, therefore though the danger be present, and the Divell present, and divelish minded men present to hurt us, God hath a multitude, an Host of Angels as present to defend us; nay as himselfe is every where, so in the midst of his church, he is present more then Angels can be, he is not onely among us, but he is in us by his spirit, to comfort and strengthen us, therefore let us stirre up the spirit of God in us, in all difficulties, and dangers whatsoever, considering wee have such grounds of comfort every way.

What is the use, and end of this glorious apparition, in regard of the poore shepherds, to confirme their faith, and in them ours, for if one or two witnesses confirme a thing, what shall a multitude doe? If one or two men confirme a truth, much more an Host of heavenly Angels. Therefore it is base infidelity to call this in question, that is confirmed by a multitude of Angels: and to comfort them likewise in this Apparition; we see by the way, that for one Christian to confirme, and comfort another, it is the worke of an Angell, an Angelicall worke, for one man to discourage another, it is the worke of a divell: when Christ was in his agony, the  
Angels

Angels appeared to comfort him, wee may take notice how willing, and ready these glorious spirits were to attend upon our blessed Saviour Jesus Christ, in all the passages from his incarnation to his glory, we see they appeared here at his incarnation, they ministred unto him after his temptation, at his resurrection, then they were ready to attend him, and at his ascension, they were ready then, but oh the welcome, when he entred into Heaven! There was the glorious imbracings, when all the Host of heaven entertained him at his Ascension: In the garden (as I said) they comforted him; let us imitate them in this blessed worke, if there be any in distresse that need comfort, and confirmation: we love examples of great noted persons, here you have an example above your selves, the example of Angels, who to confirm & comfort the poor Shepherds, appeare in an Host, *a multitude of heavenly Angels.* The Angels, as they attend upon Christ, so for his sake, they attend upon us too, for hee is that *Jacobs Ladder*, *Jacobs Ladder* you know stood upon the earth, but it reached to Heaven, and the Angels went up and downe upon the ladder, that is, it is Christ that knits heaven and earth together, God, and man, and the Angels by Christ, have communion and fellowship with us, as I noted out of that place, *Heb. 12. 22. we are come to an innumerable company of Angels;* so that they attend upon us for Christs sake, whose members we are, they attend upon Christ mysticall, as well as Christ naturall: *For they are ministering*

Angels attend  
upon the  
Church.

*Heb. 12. 22.*



Heb. 1.

*String spirits for the sakes of them that shall bee saved,* Heb. 1. And therefore in our childhood, and tender yeares, they have the custody of us committed to them, as Christ saith, *Their Angels behold the face of God*, and in our dangers, they pitch their tents about us, and at our death, they carry our soules to the place of happinesse, as they carryed *Lazarus* soule into *Abrahams* bosome, and at the resurrection, they shall gather our dead bodies together, so that as they never left our blessed Saviour from his birth to his Ascension, so they alwayes attend upon his members, his Spouse, for his sake wee have communion with the blessed Angels. These things may be of some use, but it is not that I mainly intend: thus much for the Apparition.

<sup>2</sup>  
The celebration-  
on.  
Joy how to be  
employed.

Now the celebration is, a *Multitude of the heavenly Host, praising God.*

The Word signifies singing, as well as praise, it implies praise expressed in that manner, and indeed *praising God*, it is the best expression of the affection of joy. The Angels were joyfull at the birth of Christ their Lord. Joy is noway better, expressed, then in *praising God*, and it is pittie, that such a sweet affection as Joy, should runne in any other streame, if it were possible, than the *praising of God*. God hath planted this affection of joy in the Creature, and it is fit hee should reape the fruit of his owne garden, it is pittie a cleare stream should runne into a puddle, it should rather runne into a garden, and so  
sweet

sweet and excellent affection as Joy, it is pittie it should bee imployed otherwise, then in *praising God*, and doing good to men.

They expresse their joy in a futable expression in *praising God*; the sweetest affection in man, should have the sweetest imployment, the sweetest employment that joy can have, is to be enlarged in love, to *praise God*, and for Gods sake, to doe good to others.

See here the pure nature of Angels, they *praise God for us*, we have more good by the incarnation of Christ, then they have, yet notwithstanding such is their humility, that they come downe with great delight from heaven, and praise, and glorifie God, for the birth of Christ, who is not theirs, but our redeemer. Some strength they have, there is no creature but hath some good by the incarnation of *Christ*, to the Angels themselves, yet however they have some strength from *Christ*, in the encrease of the number of the church, yet he is not the redeemer of Angels, in some sort he is the head of Angels, but he is our redeemer; *To us a childe is borne, to us a Sonne is given*. And yet see, their nature is so pure, and so cleare from envy, and pride, that they even glorifie God, for the goodnesse shewed to us, meaner creatures then themselves, and they envy not us, though wee bee advanced by the incarnation of *Christ*, to a higher place then they: For (beloved) the very Angels have not such affinity to *Christ* in this, as wee, they are not the Spouse of *Christ*, they make not up mysticall *Christ*, the church doth,

The pure nature of Angels without envy.

Isa. 9. 6.

To imitate  
Angels herein.

Specially to  
praise God, for  
our own good.

The chiefe  
end.

dorth, the Church is the Queene, as Christ is the King of all, it is marryed to Christ, Angels are not, and yet although they see us advanced in diuerse respects above them, yet they are so pure, and free from envy, that they joyne in *praising God*, here in love to us.

Let us labour therefore for dispositions Angelicall, that is, such as may delight in the good of others, and in the good of others meaner then our selves.

And learne this also from them, shall they glorifie God for our good especially, and shall we be dull, and cold in praising God, on our own behalfe? Shall they come *suddenly from heaven*, and cheerefully and willingly, and *to praise God* for his goodnesse to us, and shall wee bee frozen and cold in this duty, that is for our good more especially? I hasten to that that followes.

What is the matter of their celebration, and gratulation?

*Glory to God in the highest ;  
In earth peace,  
Good will towards men.*

There is some difference in the readings, some copies have it, *On earth peace, to men of good will*, to men of Gods good will, and so they would have it two branches, not three; if the word be rightly understood, it is no great matter.

First the Angels begin with the maine, and chiefe end of all; it is Gods end, it was the Angels end, and it should be ours too, *Glory to God on high.*

Then

Then they wish the chiefe good of all, that whereby we are fitted for the maine end. *Peace.* God cannot be glorified on earth, unlessse there be peace wrought: for man else conceives God as an enemy, by this Peace we are fitted to glorifie God, if we find reconciliation with God through Jesus Christ, then the sence of Gods love, in the worke of reconciliation, will enflame our hearts to glorifie God, therefore next to the glory of God, they wish *Peace on earth.*

2  
The chiefe  
good.

Then thirdly, here is the ground of all happinesse, from whence this peace comes, from Gods good will, from his good pleasure, or free Grace, *To men of Gods good will.* So if we goe back again, The good will and pleasure of God, is the cause and ground of peace in Christ, and peace in *Christ* puts us into a condition, and stirs us up to glorifie God, so we see, there is an order in these three.

3  
The chiefe  
ground.

To begin with the first.

*Glory to God in the highest.*

The Angels, those blessed and holy Spirits, they begin with that which is the end of all, It is Gods end, in all things his owne, glory he hath none above himselfe, whose glory to aime at. And they wish, *Glory to God in the highest Heavens.*

Why they  
wish glory to  
God in hea-  
ven.

Indeed hee is more glorified there, then any where in the world; it is the place where his Majestie most appeares, and the truth is, we cannot perfectly glorifie God, till wee be in heaven, there is pure glory given to God in Heaven, there

Q

is

How we may  
glorifie God  
on earth more  
then in hea-  
ven.

is no corruption there in those perfect soles, there is perfect glory given to God in heaven. Here upon earth, God is not glorified at all by many. The whole life of many, being nothing but a dishonouring of God, by abusing his ordinances, trampling upon his Church and children, by slighting his word, and sacraments, there is little honour given to God in the world, but only by a few, whom he intends to glorifie for ever, and indeed if we will glorifie God here, we must raise our thoughts to heaven at that time, raise them above the world, to heaven, where we shall forever glorifie him, where we shall joyne with the blessed Saints, and Angels, and sing, *holy, holy, holy Lord God of Hosts, &c.* In the meane time, (let me adde this by the way) that in some sort wee may glorifie God more on earth, then in heaven. It may seeme a Paradox, but it is true, that is thus, here upon earth we glorifie God in the midst of enemies, he hath no enemies in heaven, they are all of one spirit; here upon earth, we live not onely among Divels; but among men led with the spirit of the Divell, where God is dishonoured; and if here we take Gods side, and the truth, and Gospels side, and stand for Gods cause, (in some sort) wee honour God more here then we are capable to doe it in heaven, where there is no opposition. In this respect, let us be encouraged to glorifie God, what wee can here; for if wee begin to glorifie God here, it is a signe we are of the number that he intends to glorifie with him forever.

The verbe is not set downe here, whether it should be, *Glory is given to God*, or whether by way of wishing, *Let glory be given to God*, or by way of prediction, or prophesie for the time to come, *glory shall be to God*, from hence to the end of the world, the verbe being wanting, all have a truth. For first, it cannot bee a wish, unlesse it were a positive doctrinall truth, that all glory is due to *God* in the incarnation of *Christ*, and because all glory is due to him, thereupon comes the ground of wishing, and of prayer, *Let God be glorified*, why? because it is due, if it were not a positive doctrinall truth, there could be no foundation to raise a wish, or a prayer, for what is a Prayer, but the turning of a promise or truth, into a prayer? and what is praise, but the turning of a truth into praise? so it is a doctrinall truth, First, that *God* is to bee glorified especially in *Christ*, and in *Christ*, in this particular, in the incarnation of *Christ*. And it is a wish for the time to come, let him be glorified, and a prediction, *God shall be glorified in the church*, he shall alway have some to glorifie him for *Christ*, and especially for his incarnation.

*Glory to God on high.*

Glory is excellency, greatnes, and goodnes with the eminency of it, so as it may bee discovered. There is a fundamentall Glory, in things that are not discovered at all times, *God* is alwayes glorious, but alas, few have eyes to see it, but here I take it for the excellency and eminency of the goodnesse and greatnesse of *God* discovered

Glory, what.

and taken notice of. In the former part of the chapter, *Light* is called the *glory of the Lord*; *Light* is a glorious creature, nothing expresseth glory so much, as *light*, it is a sweet creature, but it is a glorious creature, it carries it's evidence in it selfe, it discovers all other things, & it self too. So excellencie and eminency will discover it self to those that have eyes to see it, and being manifested, and wirhall taken notice off, is glory.

In that the Angels begin with the glory of God, I might speake of this doctrine, that

The glory of  
God, our  
chiefe end  
and ayme.

*The glory of God; the setting forth of the excellencies, and eminencies of the Lord. Should bee the end of our lives, the chiefe thing we should ayme at.*

The Angels here begin with it, and wee begin with it in the Lords prayer, *hallowed bee thy name*, it should bee our maine employment, *Of him and by him are all things, therefore to him be glory,* Rom. 11. Therefore wee should give God that which is his owne, *Thine is the glory*, as it is in the conclusion of the Lords prayer; but this being a generall point, I will passe it by, and come to the particular, in which, it will more comfortably appeare, as this glory shines in Christ, in the incarnation of Christ, there is matter of glorifying God, both to Angels and men.

Rom. 11.

Incarnation  
of Christ, the  
foundation of  
other benefits  
by him.

And here I doe not take the incarnation of Christ, abstractively, from other things in *Christ*, But I take the incarnation of *Christ*, as a foundation, & prerequisite to al the other good we have by *Christ*, *glory to God on high, now Christ is born, why? only that he is borne?* No; but by reason of this incarnation.



incarnation, there is a union of the two natures, God and man, so that by the incarnation, now Christ is man, and holy man, the humane nature in Christ is pure, and holy, being sanctified by the Spirit, and united to God; now Christ being, not onely man, but pure man, and God man (God taking our nature to the unitie of his person) hence it is that hee comes to bee qualified for all that he did, and suffered after; it was from hence, that they had their worth. What was the reason that his being made a curse, and to dye for us, should be of such worth? It came from a person that was God-man; nay, so neere is the manhood to God, that what the manhood did, God did, because the person was God, the second person taking the nature of man, and what he suffered in his humane nature, God suffered according to mans nature: hence comes that phrase of the communication of properties, what ever was done or suffered in mans nature, God did it as Mediator, God did it in that nature, thereupon comes the price of it; thus the incarnation is a pre-requisite, and foundation to al other benefits by Christ, therefore take it conjoynd, his incarnation, and his death, and resurrection, and ascention and all.

Well then, *The incarnation of Christ, together with the benefits to us by it, that is, Redemption, Adoption, &c. It is that wherein God wil shew his glory most of all.*

That is the doctrinall truth, the glory and excellency of God doth most shine in his love, & mercy in Christ. Every excellency of God hath its proper place or Theatre, where it is seene, as his power,

Wherein God will most of all shew his glory.

Gods Attri-  
butes in  
Christ.

2 Cor. 1.  
Truth.

Wisedome.

Iustice.

in the creation, his Wisedome in his Providence, and ruling of the world, his Justice in hell, his Majestie in heaven, but his Mercy and kindnesse, his bowels of tender mercie, doe most of all appeare in his Church among his people. God shewes the excellency of his goodnesse and mercy, in the Incarnation of *Christ*, and the benefits we have by it; many Attributes and excellencies of God, shine in *Christ*, as,

His truth, *All the promises of God are, yea, and Amen in Christ*, there is an accomplishment of all the promises.

And then his wisedome, that hee could reconcile Justice and Mercy, by joyning two natures together, this plot was in heaven by God the Father, Sonne, and the holy Ghost, the Trinitie, that God and man should be joyned together, to joyne and knit two Attributes, seeming contrary, Justice, and Mercy, to reconcile man, by reconciling Justice and Mercy, and by such an excellent way, that God should become man, *Emanuel*, this was a great wisedome to reconcile Justice and Mercy, by such a Person, as should satisfie Justice, and give way to Mercy, that is, by Christ. God will lose none of his Attributes, his Justice must be satisfied, that his Mercy might be manifested; the wisedome of God found out that way, it is a plot the Angels study in.

Likewise here is Justice, Justice fully satisfied in Christ, he became our Surety, who is God as well as man, if no creature can satisfie God, God can, when the second Person tooke our nature, and

and was our Surety, and dyed for us; here was the glory of his Justice.

And of his holinesse, that hee would be no otherwise satisfied for sinne, it was so foule a thing, that to shew his hatred of it, he punished it in his owne Sonne, when he became our Surety. How holy and pure is God? that is, what a separation is there, in the nature of God from sin, considering that he so punished it in his Son, our Surety? that he made him crie out, *My God, my God, why hast thou forsaken me?* We cannot see the nature of God in any thing in the world, so much as in Christ, in Christ we see, as in a glasse, his infinite sweet Wisedome, his Justice and Holinesse, in hating and loathing of sinne.

Holinesse.

But the maine of all is, his Mercy and Goodnesse, which set him on worke, to contrive this great worke of Redemption, by the Incarnation and death of Christ; the infinite rich, glorious, abundant mercy, that is the maine thing wherein God is glorious now in Christ, therefore every where you have these, and the like titles put to his goodnesse and mercy, *The bounty of God appeared, and the riches of his mercy, and the exceeding great height, and breadth, and depth of his love.* There are no words large enough to set out the goodnesse and mercy of God in *Iesus Christ*. Therefore I will onely speake of this Attribute, because this beares the mastery among all the other Attributes, though God be equally powerfull and just, and yet he expresseth his mercy and grace most of all in *Iesus Christ*, towards poore

Mercie.

wretched man: For after the fall, man being miserable and sinfull, what Attribute can exalt it selfe, but Mercy to misery; and grace to sinfull man, in pardoning his sinne? considering in what termes man stood; there was no other Attribute could exalt it selfe but grace and mercy, to triumph over misery, and sinne. As it is in a City, those that are otherwise equall in honour, yet sometimes one beares rule above another, and he that is now Magistrate and chiefe, take him at another time, he is inferiour to others; so since the fall, the mercy of God beares office, and is chiefe Governour and Commander over all the Attributes of God. For as I said, what moved God to set his Wisedome on worke, to contrive such a thing as the salvation of man-kinde, to reconcile God and man in one person? his Mercie moved him. What moved him to satisfie his Justice? It was, that an excellent way might be made, without prejudice to any other of his Attributes, for his free grace and Mercy, that is it that set all the other on worke, that is the maine triumphing Attribute; considering man now standing in that exigence of Mercy; therefore *Glorie to God in the highest heavens*, especially for his free grace and Mercy in *Christ*.

The glory of  
God in Re-  
demption ex-  
ceeds.

Now that you may understand this sweet point, which is very comfortable, and indeed, the grand comfort to a Christian, doe but compare the glory of God, that is, the excellency, and eminency of Gods mercy, and goodnesse, and greatnesse of this worke of Redemption by *Christ*, with  
other

other things. God is glorious in the worke of Creation, *The heavens declare the glory of God*: and the earth manifests the glory of God, every creature indeed hath a beame of the glory of God, especially those celestially bodies in the heavens, they prayse God in their kinds, but with our mouthes they give us matter of prayse, and if we have gracious hearts, wee take notice of it, and magnifie him for his goodnesse, his goodnesse appeares in the use of the creatures, and his greatnesse in the bulke of the creatures, his wisdom in ordering and ranking of them, so that his mercy shines in all things in heaven and earth, marvelously: oh but (beloved) heaven and earth shall come to nothing ere long, and what is all this glory, of the goodnesse and greatnesse of God to us, if we be sent to hell, after this short life is ended? what comfort is it that wee goe on the earth, and enjoy the comforts that God gives us in this world, and then to perish for ever? therefore the glory and goodnesse of God, doth not so gloriously appeare in the creation of the world.

Nay, the glory of Gods love and mercy, shined not to us so, when wee were in *Adam*, not to *Adam*, for there God did good to a good man, he created him good, and shewed goodnesse to him, that was not so much wonder, but for God to shew mercy to an enemy, to a creature that was in opposition to him, that was in a state of rebellion against him, it is a greater wonder, and more glory. It was a marvelous mercy

1  
The worke of  
Creation.

2  
The state of  
*Adam* in inno-  
cency.

mercy for God to wake man out of the earth; but here God was made man, he became man himselfe; there all was done with one word, *Let us make man*, it was easily done: But in this, for Christ to become man for us, and to suffer many things to be made a curse for us, it was not so easie a matter, therefore herein there is a great manifestation of the glory of Gods goodnesse, and mercy to us. for God hath set himselfe to bee glorious in his mercy and goodnesse, and grace in Christ, hee hath set himselfe to triumph over the greatest ill in man (which is sinne) in the glorious worke of redemption; So that you see, here is the greatest glory, and mercy of God, appears in our redemption by Jesus Christ, the foundation of which, is his incarnation. In *Exod. 34. 6*, God doth make an answer to *Moses*, who desired to see the glory of God, that he might have it manifested to him, not out of curiosity, but that he might love God the more, how doth God manifest his glory to him? *Iehovah, strong, mercifull, gracious, pardoning sinne and iniquity*, when God would set himselfe to shew his glory in answering *Moses* petition, he doth it in setting out his glorious mercy and grace, and loving kindnesse, in pardoning sin and iniquity, to shew that he will now have his glory most appeare, in the sweet attribute of mercy, and compassion, in the forgivenesse of sinnes &c. In *Titus 2. 12*. *The grace of God hath appeared, teaching us to deny ungodlinesse and worldly lusts, &c.* The grace of God hath appeared: Grace hath not a body

*Exod. 34. 6.*

Wherin Gods  
Glory appea-  
red to *Moses*.

*Tit. 2. 12.*

to appeare visibly, I, but *Christ* appeared, and when hee appeared, it was as if grace and love had been incarnate and tooke a body, so that grace and mercy, most of all things in the Incarnation *Christ*.

I need not cleere the point further, but onely make a little use of it, and so end. Doth the grace, and love, and mercy of God, those sweet Attributes, now appeare, and shew themselves in *Iesus Christ*. I beseech you let us remember it (there is no point of Divinitie of more use and comfort) especially in the greatest piunges, and extremities, for it answereth all objections, the greatest and strongest that can be made.

The sinner will object, my sinnes are great, of long continuance and standing, they are of a deepe dye.

Looke then upon God in *Christ*, and consider his end in the Incarnation of *Christ*; it was that his mercy, and goodnesse, and grace, should be exalted, and triumph over all mans unworthinesse: the greater thy sinnes are, the greater will be the glory of his mercy, and that is it, God seekes for now, to be glorious in his mercy.

Againe, thy heart tells thee, that if there be any mercy shewed to such a wretch as thou art, it must be no ordinary mercy.

It is true, Gods mercy is no ordinary thing, of all Attributes he will triumph in that; the glory of his mercy and goodnesse, is that he seekes to have of men, by the Incarnation and Redemption wrought by *Christ*, above all things whatsoever.

Thou

Mercy in God  
answereth all  
objections in  
man.



Object.

Thou wouldest have infinite mercy.

Answer.

Thou hast it in *Christ*.

Obje.

Thy sins have abounded, *Gods* grace abounds much more.

Obje.

Thy sinnes are as mountaines, *Gods* mercy is as the Ocean, to cover those mountaines.

Answer.

But is it possible for *God* to forgive such a wretched sinner, that have beene a blasphemer, &c?

Hosea 11.

It were not with men: but, saith *God*, *My thoughts are not as your thoughts*, you are vindictive in your dispositions, and will not pardon, but my thoughts are as farre above yours, as the heavens are above the earth; therefore bound not the infinite mercy of *God*, wherein he will triumph, (with thy narrow thoughts) but let it have its scope, especially in plunges and assaults, and at such times as the best of us may be brought unto. In *Hosea* 11. *I am God and not man*; implying, that if he were man, wee might have meane thoughts of him, confined thoughts, but *I am God and not man*, therefore comfort your selves in this, consider how *God* lets himselfe to be glorious in his love and mercy, to poore miserable wretched man in *Iesus Christ*.

Appication to  
the Sacra-  
ment.

You see the mercy of *God* in *Christ*, even in the Sacrament, hee doth not onely give *Christ* to us. So *God* loved the world, that hee gave his onely begotten Sonne, to be borne and to dye for us, but his mercy is a boundlesse mercy; wee see hee labours to strengthen our faith by these pledges, that we make use of this. What if *God* be mercifull in  
*Christ*

*Christ*? and what if *Christ* be gracious, and there is nothing but grace and mercy, if there be not an application, if there be not an interest, what benefit have we by it? we must interest our selves in this glorious Person, interest our selves in *Christ*, for it is founded upon *Christ*, all the glorious mercy of *God*, is grounded upon satisfaction of justice, that is, in *Christ*; but this is nothing, except wee interest our selves in *Christ*, and in the mercy of *God*; for our appropriation is the ground of all comfort. *God* out of *Christ* is a fountaine sealed, hee is a fountaine of mercy, but hee is sealed up, hee is a consuming fire, but in *Christ*, hee is a chearing comforting fire; but this is nothing to us, unlesse wee be in *Christ*, we must have interest in *Christ*, wee must be bone of his bone, and flesh of his flesh, hee hath married our nature, that wee might be married to him, we have no benefit by his Incarnation else. Now all our comfort is, by this union and Communion with *Christ*, by marrying our selves to *Christ*, by strengthening our faith in this Union, and Communion; that so we may make use of the boundlesse mercy of *God* in *Christ*; therefore how should we be encouraged to come to the Sacrament, to enjoy this comfort.

God out of  
*Christ* terrible.

You have heard (Beloved) of the joy of the Angels, of their manner of celebrating the birth of *Christ*, and if the Angels should leave heaven, and come downe upon earth, and take upon them bodies, how would they celebrate the Incarnation of *Christ*? You see here, *Glory to God on*

These sermons  
we e preached at the  
feast of *Christ*s  
nativity.

high,

How to cele-  
brate Christs  
Nativitie.

high, this would be the course whereto they would carry themselves to glorifie God, answerable to their Song, so should we doe, if wee will be like the blessed Angels, wee see how to celebrate the Nativity of *Christ*, we need not goe to fetch joy from hell, to celebrate it; if the Devill should be incarnate, and come to live among men, how would hee celebrate the Incarnation of *Christ*, otherwise then in many places it is? if we doe not love to have our portion with Devils, surely wee should not imitate those, whose state, and condition wee are afraid of. The Angels saw matter enough in the thing it selfe, to make them sing, *Glorie to God on high, on earth peace, good will towards men.* What, hath God beene so rich in love to us, in *Christ*, so wondrous in mercy, as to take our miserable nature, not at the best, but at the worst, and to take our condition upon him? here is matter of joy, and shall we be beholding to the Devill for joy, when wee should rejoyce for *Christ*? will not the thing it selfe yeeld matter of rejoycing? oh base dispositions, that we should not content our selves with *homogeneous* uniforme joy, to the thing it selfe. I desire repentance, and reformation, of what hath beene amisse: if there be any that have beene guilty in this kind, that intend to come neere God in these holy mysteries, let them know, that God will be honoured of all that come neere him, let them take it to heart. As *Tertullian* said in his time: What, shall wee celebrate that, which is a publicke matter of joy to all the Church, for

a pu-

a publicke shame in a disgracefull way?

I beseech you consider of these things; *Repent, for the Kingdome of God is neare*; saith the Baptist. What, shall wee therefore give carnall liberty, to all loosenesse, as if *Christ* came to bring Christians liberty to licentiousnesse? shall wee, instead of repenting, runne further and further into guilt? and indispose our selves to all goodnesse? is that the reasoning of the Scriptures? *No, repent, for the Kingdome of God is at hand*, change your lives, for *Christ* and the fruites of the Gospell are at hand. *The grace of God hath appeared in Christ*, what? to teach us to live as we list, and to be more disordered then at other times? oh no, to live soberly, and justly, not to wrong any body, and holy and godly in this present world; this is the Scriptures reasoning, and thus (if ever we looke for comfort from *God* and *Christ*) we must reason too.

Let none thinke it too late, to speake of these things now; but those that have not had the grace of *God*, to keepe them innocent; let them make use of the grace of *God* to repent; and as the phrase of some of the Ancients is, repentance is a boord to escape to the shore, after wee have made shipwreck; and done things amisse; therefore, as I said, those that have not had the grace before to be innocent; let them make use of the grace of *God*, that now invites them to repentance, or not presume to come to these holy things. I speake it, not onely to free mine owne soule, but to free you from contracting further guilt:

What use to make of *Christ*s coming.

What use to make of *Christ*s coming.

Repentance, what.

as blazed W  
in colour  
more bright  
and

guilt: for doe you thinke to make amends by comming to the Sacrament, without repentance of what you have done before? What hast thou to doe (saith God) to take my name into thy mouth, to take my Sacrament into thy mouth, *when thou hatest to be reformed?* God accounted his owne Service, as the *cutting off a dogges head*, when they came indisposed, and unprepared. The Sacrament is bane and poyson to us, if wee comewithout repentance: What, saith the Apostle? *For this cause*, because you come unreverently to the things of God, *some are sicke, and some weake, and some sleepe*, God stricke them with death for it. And it is a great cause why many are hardned in their sinnes, and goe on still, because God executes these spirituall judgements for prophaning these holy things, thinking to daube with God, and to complement with him in an easie performance.

Why Gods  
children were  
suffred to fall.

I know those that belong to God, are suffered sometimes to doe things amisse, and to fall into errours and miscarriages, that they may know themselves better. And indeed, much of our spirituall wisdom, is gotten by the sight of our owne errours, we grow more stablished after, against the like temptations, for the time to come, and we can say by experience, it is good that I know the foolishnes of my owne heart, &c. but hee that God hath no delight in, he swells and rages against any admonition, though it be in love to his soule. I hope there are none such here, therefore those that have made their  
peace

peace with God, let them come to these holy mysteries with comfort, notwithstanding any thing before: for God hath prepared these things, not for Angels, but for weak men, whose faith stands in neede to be strengthened.

And let us not thinke, that Christianity is a matter of complement, that because we are baptised, and come to heare the Word, and receive the Sacrament, all is well: for wee may doe all this, and yet be greater sinners then Turkes, or Jewes, or Pagans: for the most horrible sins are committed in the Church. Where is the sinne against the holy Ghost committed, sins against light, and against conscience, but where the conscience and understanding is most enlightened? there be the horrible provoking sinnes, where there is more light, and direction to live in another way. When the grace of God, and the riches of *Christ* are opened, and yet men live in their sinnes against conscience, and the light of the Gospell, so farre is the outward performance from excusing in sicknesse, and at the houre of death, that it aggravates our guilt and damnation, when we make not a right use of the holy things of God.

Greatest sins  
committed in  
the Church.

That which I shall next stand upon, shall be to shew,

How we may know, whether we glorifie God for *Christ*, or no.

And then the hindrances that keepe us from glorifying God for this excellent good.

R

And

And the meanes how we may come to glorifie God.

For the first, of glorifying God in generall, I will not speake much, it would be large: and the point of glorifying God, is most sweetly considered, as invested in such a benefit as this, when we thinke of it, not as an Idea onely, but thinke of it in *Christ*, for whom wee have cause to glorifie God, and for all the good wee have by him.

How to know  
whether wee  
glorifie God.

I  
When we exalt  
him above all.

Especially in  
opposition.

*Psal.* 73.

First then, wee hold tune with the blessed Angels, in giving glory to God, when we exalt God in our soules, above all creatures and things in the world, when we lift him up in his owne place, and let him be in our soules, as he is in himselfe, in the most holy; God is glorious, especially in his mercy and goodnesse; let him be so in our hearts, in these sweet Attributes, above all our unworthinesse and sinne: for God hath not glory from us, till we give him the highest place in our love, and joy and delight, and all those affections that are set upon good; when they are set upon him as the chiefe good, then we give him his due place in our soules, wee ascribe to him that Divinity, and excellency, and eminency, that is due to him. And this especially appears in comperation and opposition of other things; when we will not offend God for any creature; when we can say as the *Psalmist*; *whom have I in heaven but thee, and what is there in earth, in comparison of thee?* Therefore let us aske our owne thoughts often; what that is, that our affections of



of delight, and joy and love, and all the sweetnes and marrow of our soules is spent on, and runnes after? is it the sweet love of *God in Christ*, the excellent state we have in *Christ*? it is an excellent signe. Surely, the blessed Saints in heaven, and those that are in earth, that looke for heaven, are thus disposed for the most part, especially when they set themselves in their devotions before God. Let us examine what is highest in our soules *The loving kindnesse of the Lord, is better then life it selfe*, saith the Psalmist. Then we give *God* glory, when we set light by life it selfe, as holy Saint *Paul* could say, What, doe you tell me of suffering at *Ierusalem*? *I am not onely ready to doe that, but to dye for the name of Christ*: and in *Philip* 1. *So God may be magnified by my life or death*. I am at a point, so if the question be, whether wee shall sacrifice this blood, and life of ours, or dishonour *God*, and wrong the Gospell, or be any way prejudiciall to the truth knowne, when wee are ready to part with all, with father & mother, and houses and lands; and all for *Christ*, then with the Angels we say, *Glorie be to God on high*; therefore in a state of opposition, when we cannot enjoy both, let us leave the creature, and cleave to *God*.

Then againe, wee give glory to *God for Christ*, when we take all the favours wee have from *God in Christ*; when we see *Christ* in every thing; *All things are ours, because we are Christs*. It is by *Christ* that wee are heires, that wee have any comfortable interest, therefore when wee accept all in

R 2

*Christ*,

*Philip* 1.

<sup>2</sup>  
When we take  
all favours in  
*Christ*.

<sup>3</sup>  
When we stir  
up others to  
glorifie God.

*Psal. 103.*

*Christ*, and give *God* in *Christ* the glory of all, we practice this that the Angels doe here, wee give glory to *God*.

Then againe, we give glory to *God*, when wee stirre up others, all the Angels content, there was no discord in this harmony of the Angels. When we all joyne together, and stirre up one another, and labour to promote the knowledge of *God* in *Christ*, all the wayes we can, every one in our place and calling, Magistrates, and Ministers, and every one in our families, labour that *Christ* may rule there, that *God* in *Christ* may be knowne. In *Psal. 103.* there the Psalmist stirres up himselfe to glorifie *God*, and he stirres up the Angels, and here, the Angels stirre up men, *Glorie to God on high, &c.* Where there is a zeale of *Gods* glory, and a disposition fit to glorifie *God*, there will be a stirring up one of another, Angels, men, and men Angels, and a wishing, that *God* may have glory in heaven and earth. Therefore those that labour not in their places, that the truth may be made knowne, that for base and worldly ends, are opposers of the publishing of the Gospell any way, (as it is the fashion now, they will not appeare openly, but cunningly undermine the Gospell) under pretences. They beare no tune with these blessed Angels, for those that have dispositions like them, will study how this blessed truth may be promoted, and propagated, and spread even over the world; therefore wee should labour, every one to spread the glorious Gospell of *Christ*, especially.

especially those that are Ministers, whose office<sup>c</sup> it is, to unfold and open the *unsearchable riches of Christ*.

Againe, we glorifie God in Christ, when wee see such glory and mercy of Christ, as it doth transforme us, and change us, and from an inward change, wee have alway a blessed disposition to glorifie God, as I shewed out of 1 Cor. 3. This is the difference betweene the glasse of the Gospell, and the glasse of the Law, and of the creatures. In the Law, wee see the beames of the Justice of God, *Cursed is every one that continueth not in all, &c.* and the beames of his power and goodnesse in the creature, but it doth not change and transforme us to be good and gracious, but when we see the glory of God, of his goodnesse and infinite mercy, shining in the face of Jesus Christ, (for wee dare not looke upon God immediately) it changeth the soule, to be gracious like unto Christ; therefore if wee find, that the knowledge of God in Christ, hath changed our dispositions, it is a signe then, wee give glory to God indeed: for to glorifie God, is an action that cannot proceed but from a disposition of nature, that is altered and changed; the instrument must be set in tune, before it can yeeld this excellent musicke, to glorifie God as the Angels doe, that is, all the powers of the soule, must be set in order with grace, by the Spirit of God; if the meditations and thoughts of the Gospell, have altered our dispositions to love God, and that that pleaseth

4  
When our dispositions are altered by beholding Gods glory in Christ.  
1 Cor. 3.

God, to doe good to men, to delight in goodnesse, it is a signe wee are instruments in tune to glorifie God, and that we have an apprehension of the love, and mercy of God in Christ, as wee should, for it hath a transforming power to worke this. *The grace of God will teach us to deny ungodlineſſe and worldly luſts, and to live holily.* When the grace of God, that is, the free love of God in Christ, in the forgiving our ſinnes, and advancing us to heaven, hath this effect in our ſoules, it is a ſigne wee have a true notion, and apprehension of the excellencie, and eminency of Gods grace, otherwise, if *wee turne the grace of God into wantonneſſe*, to make the benefits by Christ, a pretence and covering for our wicked and looſe lives, wee know not what it is to glorifie God, but though in words we ſay, *Glory be to God, yet in our lives we denie it*, as the Apoſtle ſaith. The Hypocrites in *Iſay*, 66. 5. they had good ſpeeches in their mouthes; ſaith God, *heare the Word of the Lord, yee that tremble at his Word, your brethren that hated you, and caſt you out for my name ſake*, ſaid, *Let the Lord be glorified*, ſo you ſhall find thoſe that are appoſers, and perſecutors, and haters of ſinceritie, will ſing *Gloria Patri, God be glorified*; but what good will this doe them, if they have diabolically, ſatanicall diſpoſitions, if if they be like the Devill, in oppoſing the truth, and hating that that is good? The Devils in the Goſpell, could glorifie God for their owne ends, *We know that thou art the Sonne of God*; ſo Devils incarnate can come to Church, and receive the Sacraments.

*Iſay* 66. 5.

Sacraments, and seeme to praise God, oh but there must be a change; for to glorifie God, is a work of the whole man, especially of the Spirit, *All that is within me praise his holy name*: It came from the heart roote of a sanctified judgement, out of grounds, why we doe it. The wish of the Angels here, *Glory to God on high*, it came from a good ground, because they knew, God is to be glorified in Christ: for judicious phrases are founded upon truths, so there must bee a sanctified judgement to be the ground of it, and the affections must bee in tune, answerable to those truths, then wee are fit to glorifie God; and all this is by the power of the Gospell, transforming us.

Againe, we glorifie God, when we take to heart any thing that may hinder, or stoppe, or eclipse Gods truth, and obscure it, when it workes zeale in us in our places, as farre as we can, when it affects us deeply, to see the cause of religion hindered any way, if there be any desire of glorifying God, there will be zeale, the heart will move, with a kind of indignation, when God is dishonoured, and his Truth eclipsed, with false doctrine, or by ill practice; it cannot be otherwise, it is out of the nature of the thing it selfe; therefore those that either are instruments of stopping or obscuring the truth, or causing it to bee reproached, by their wicked lives, or if they be not instruments, yet they doe not take it to heart, when they see God dishonoured, surely they can speake little comfort to themselves, they have

When wee  
grieve at the  
hindrances of  
Gods glory.

6  
When it  
works a glo:  
rious joy.

The hindran-  
ces of Gods  
glory.

I  
Ignorance.

neither Angelicall, nor Evangelicall dispositions, for if they had the knowledge of the gospell, it would worke this in them.

Againe, if we apprehend this glorious Myserie of *Christ* in the Gospell aright, it will worke in us a glorious joy: for joy is a disposition, especially that fits us to *glorifie God*, then we are fit to *glorifie God*, when our hearts are enlarged with joy, when we thinke of God in *Christ*, when wee thinke of the Day of Judgement, when wee thinke of heaven, when wee can thinke of Hell with joy, as being subdued, and blesse God for *Christ*, when we can think of al that is opposite as conquered in *Christ*, so that our joy is enlarged in the apprehension of our own blessed condition, it is a good signe we are in a disposition to *glorifie God*; but I wil not enlarge my self further in this point.

This being so excellent a duty, to which wee are stirred by the Angels, *Glory to God on high, &c.* what are the maine hindrances of it, that we give not God more Glory?

The maine hindrances are, a double vayle of Ignorance, and Unbeliefe that wee doe not see the glorious light of God, shining in *Iesus Christ*, or else if we doe know it, we doe not believe it, and thereupon instead of that blessed disposition that should be in the soule, there comes an admiration of carnall excellencies, a delighting in base things.

This Ignorance is partly from the darknesse of our owne hearts, being overcast sometimes, that such great things are too good to bee true, our  
hearts

hearts have a hell of unbelieve in them.

And sometimes the policy of Satan, who casts dust in our eyes, and labours that wee may not see the glory of God in the Gospell, *2 Cor. 4. The God of this world, hath blinded their eyes, &c.* Ignorance arising from within or without, is a great cause why we doe not see the excellencies of God, therefore no wonder, if where the Gospell is not preached, that the Devill hath a kind of reigne, and God is not honoured at all, because the Devill is the Prince of darkenesse, and rules in darknesse, that is one cause, Ignorance.

So likewise Unbelieve, when we heare and see, and know the notion of mercy and of *Christ*, and can dispute of these things, like men that talke of that they never tasted of: the Devils know all these things better then any man, yet they doe not glorifie *God*, because they doe not beleieve that these things pertaine to them, men want a light, suteable to the truth of the things themselves, a man may see them with a naturall light, or with the light of education, or by bookes, or the like, but not in a spirituall and proper light, he sees not spirituall, heavenly things, in a spirituall light, and that is the reason hee believes them not, these two vayles are the cause why wee see not the light of *God*, shining in the Gospell, and why wee doe not glorifie him. Light is a glorious creature, it was the first creature, it is not onely glorious in it selfe, but it shewes the glory of all other things too: if we had all the sights in the world presented to us;

if

<sup>2</sup>  
Unbelieve.



if there were no light to discover them, or no sight in our eyes, if either be wanting, all the glory of them would be lost. So it is in the Gospell, though there be wondrous admirable things there, if wee want either light or sight, if the light shine round about us, and the *God of this world have blinded our eyes*, and infidelity have blinded us, how can we glorifie *God*, wanting a heavenly, proper, peculiar, spirituall light, suitable to the things: for a naturall man, by the light that he hath, cannot judge of them: these are the maine hindrances, the vayle of ignorance and unbelcefe.

3  
Too much  
light.

And on the contrary, there is another hindrance, that is, too much light, either want of light altogether, or too much light, when by the preaching of the word of *God*, awaking our conscience, and shewing our sinnes so enormous, so transcendent, so odious, that we forget mercy in *Christ*, and so dishonour *Christ*, to set the sinnes of the creature, above the infinite mercy of the Creator, as those that doubt, and from doubting, proceed to despaire of the mercy of *God*; seeing the vilenesse of their sinnes, in the true colours of them, and seeing, and feeling Gods anger, and wrath, together with their sinnes, in the conscience, here is too much light one way, and not looking to the other light; this excellent glorious, infinite light of Gods mercy, shining in the Gospell, they looke not on *God* in the face of *Christ*, out of some stubbornesse and pride, they flatter themselves, they will not beleeve,

leeve, they will not receive the consolations due to them, but dwell upon the consideration of their unworthinesse and finnes, and Satan holds them in that slavery and bondage. This is a great hinderance of glorifying of God, when we lift up our finnes, above the mercy of God in Jesus Christ, this is to take away God and Christ altogether: for if the mercy, and rich, and bountifull goodnesse of God, wherein hee will be infinitely glorious, were not greater then our finnes, it were not the mercie and boanty of a God, God should not be glorious in it, but there are but few of these that miscarry, God usually shines upon them at the last. There are three ranckes of men, some are in the first, prophane, dead, loose Christians, that were never under the Law, that never understood the corruption of nature, nor themselves, some are brought from that, to understand themselves a little too much, that are under the Law, and feelee the flashes of Gods wrath; and some in the third place, are brought from hence, to be under grace, that is, the only happy condition, to be under the grace of God in Christ: some men never come to the second step, they never understand what sinne is, and what the anger and wrath of God is, they will give their conscience no leisure to tell them what their condition is, there is hope of the second, that they will come to the third rancke, but for a company of prophane persons, opposers of goodnesse, to talke of the mercy of God in Christ, they are not in the next steppe to it; a man

When wee  
thinke our sins  
greater then  
Gods mercy.

man must be sensible of his sinnes, and of his misery, before he can have grace, therefore for those that have too much light, though it be a great fault in some, and hinders God of much glory, and themselves of much comfort, out of this peevish stubbornnesse of theirs, yet there are not many of them, and as I said, few of them mis-carry.

Doting on  
outward  
things.

Now, from these two wayes that hinder the glory of God, there come other hindrances, for the soule of man will wonder and admire at some-what, it will have some-what in the eye of it, hereupon, not seeing, or not beleeving the mercy, and goodnesse, and love of God, and the excellent prerogatives of a Christian, issuing from the goodnesse of God, and the fruits of it, they dote upon some worldly excellency, either they are proud of their parts, and so God is robbed of his honour, or on creatures meaner then themselves; for the base nature of man, since the fall, it dotes upon earth, upon gold and silver, meane and base things, not to be compared to the excellency of man, or else upon some duties they performe, upon their owne works, as if God should be beholding to them, for not knowing themselves well, and the infinite glory of God in Christ, that God must have all the glory, not onely of happinesse, but of grace that brings us to happinesse, they glory in that they have done, as in Popery, they thinke they merit much by their performance. In the night time a Torch seemes a goodly thing, and sometimes,

rotten

rotten wood will shine, but in the day time, when the Sunne appeares, the very Starres shine not, wee care not for meaner lights: for what good doe they then? so the soule, when it wants a sight of the greatest excellency, it dotes upon rotten wood, upon every Torch-light, many wayne things seeme to be great; a man may see by the dispositions of many, what they admire, and stand upon most, their carriage shewes it well enough, it argues a corrupt, and weake judgement, you see what are the mayne hindrances.

Now, the way to attaine to this glorious duty, to glorifie God; the next thing shall be to give some directions, because it is a most necessary duty; is it not that we pray for in the Lords prayer? *Hallowed be thy name*; and what is the end that wee were created and redeemed for, but that God may have some glory by us? therefore, being a necessary absolute duty, let us hearken to some directions, that may helpe us that way.

First, therefore if we would glorifie God, wee must redeeme some time to think of these things, and bestow the strength of our thoughts this way; the soule being the most excellent thing in the world, it is, fir it should be set on the excellentest duty, man being in such an excellent condition, being heire of heaven, and having an understanding soule, it is fit the most excellent part, of the most excellent creature, should be set upon the most excellent object. Now, the most

How to come  
to glorifie  
God.

Meditations  
of Gods mer-  
cy in Christ.

most excellent part of the soule, is the understanding, it kindles all the affections, and leades all the rest, therefore let us take some time to meditate, and thinke of these things. What we are by nature, and the misery we are exposed to by sinne, that whatsoever we have more then hell, is more then we deserve: and then withall, thinke what we are advanced to in *Christ*, what wee are freed from, that cursed condition, and what wee shall be freed from, the sting of death, and all that wee feare for the time to come, thinke of what we are freed from, and what we are advanced to, and by whom, by God becomming man; a mystery that might, nay, that doth ravish the very Angels themselves; God-man now in heaven, making good what he did on earth, by his Intercession, and then the ground of all, the infinite love, and mercy, and bounty of God; to poore distressed man. The thought of these things, will inflame the heart: now, they never worke upon the heart thorowly, till they end in admiration, and indeed the Scripture sets it downe in termes of admiration, *So God loved the world, So, how?* So as I cannot tell how, I cannot expresse it, and, *what love hath God shewed us, that we should be called the sonnes of God?* And then the fruits that we have by this Incarnation of *Christ*, and by his death, they are admirable: *Peace that passeth understanding, joy unspeakable, and glorious*, so that the mysterie is wonderfull, and the dignity wonderfull, and the fruits, the comfort, and peace, and joy wonderfull, every thing is an object

ject of admiration; therefore when wee thinke, and meditate of these things, let us never end, till our soules be wound up to admiration of the excellent love of God. Wee wonder at things that are new, and rare, and great: is there any thing more new, and rare, then that, that never was the like; for God to become man? Is there any thing more excellent, then the benefits wee have by *Christ*, becoming man, to free us from so great misery, and to advance us to so great happinesse? If any thing be an object of admiration, surely it must be this. Therefore the Apostle doth well give all the dimensions, to the love of God in *Christ*, *height, and breadth, and depth, and length*, it is a love, *passing knowledge*, Eph. 3.

What good will come by this?

When the soule is thus exercised, then it will be fit to glorifie God, when it is in this frame, it will thinke it selfe too good, for any base service of sinne: Eagles will not catch at flies; when the soule is lift up to consider Gods love, and mercy in *Christ*, will it be catching at every base thing in this world? No, it will not, the soule never sinnes, but when it loseth this frame, to have a judgement futable to things, when our judgement, and affections are lost of the best things, then comes in a judgement, and affection to other things as better; so losing that frame the soule should be in, we fall to the creature, to commit spirituall fornication with that.

Let us labour to keepe our soules in this temper,

Ephes. 3.

*Question.*

*Answer.*

The benefit of this meditation.

<sup>2</sup>  
 Begge the spirit of revelation.

Gal. 2.

per, begin every day with this meditation, to thinke what wee were, what we are now in *Christ*, what we shall be, and by what glorious meanes all this was wrought, that so the soule may be warmed with the love of God in *Christ*; this frame of spirit, will not suffer the soule to sinne, to stoop to base sinnefull lusts.

Now, to helpe this, ( in the next place ) beg of God, the spirit of revelation, to discover to us these things in their owne proper light, for they are spiritually discerned. Now, the Spirit knowes the breast of God, what the love of God is to every one in particular, and he knowes our hearts too. Therefore the Apostle desires of God, the spirit of wisdom, and revelation to discover these things to us, not onely that they are truths, but that they are truths to us: for, unlesse wee know these things belong to us in particular, wee cannot glorifie God as wee should, they are in themselves glorious things, to heare of Gods mercy in *Christ*, of God becomming man, to heare of Kingdomes and Crownes, oh but when there is a spirit of appropriation to make these our owne, that God in *Christ* loves us, *Who loved me, and gave himselfe for me*, Gal. 2. then the soule cannot but breake forth, with the Angels here, *Glory to God on high*, therefore begge the Spirit, to reveale to us our part, and portion, that he would shew his face to us, that he is to us a Father in *Christ*, surely in hearing, meditation and prayer, &c. wee shall find a secret whispering, and report from heaven, that  
 God



God is our Saviour, and that our sinnes are forgiven, especially, when we stand in most need of this comfort: let us therefore begge of God, to take away the vayles of Ignorance and Unbeliefe, and openly to reveale his Fatherly bowels, and tender mercy to us in *Christ*, to discover to us in particular, more and more our interest in the same by his Spirit, that onely knowes the secret of our hearts, and being above our hearts, can settle our doubts, onely the Spirit can doe it: for as God onely works salvation, so the Spirit only can seale to our soules, our salvation: this is one excellent way to helpe us to glorifie God.

And adde this as a motive, as a plea, not to move God so much, as to move, and to satisfie our hearts, and to strengthen our faith, that it is the end of our lives, and the pitch of our desires to glorifie God: therefore wee desire God, to reveale himselfe so farre to us, to be our Father in *Christ*, that we may glorifie him, sutely it is a forcible plea, God will doe that that is suteable to his end, *He hath made all things for his owne glory*, especially the worke of Redemption in *Christ*, is for the glory of his rich mercy, and wee desire the sense of his mercy and love, for this end, that we may be fitter to glorifie God; it is a prevailling argument, fetched from Gods owne end.

And let us labour daily, more and more, to see the vanity of all things in the world: put the case we have honours, and large possessions, in

To glorifie  
God, the end  
of our life.

3  
See the vani-  
ty of all things  
else.

the world, that we wanted nothing; if this were severed from Gods love in *Christ*, for life everlasting, what comfort could wee have in this, especially, at the houre of death? let us see therefore the vanity, and emptinesse of all things else out of *Christ*, and the good we have by *Christ*, what all will be ere long, the daily thoughts of that, will be a good meanes: for wee must empty our selves of that we are, that wee may be filled with that we are not, and we must daily consider, the emptinesse of the creature; wherewith we labour to support our selves. For when men have no goodnesse in themselves, they will have an excellency in the creature, therefore when wee see our selves out of *Christ*, to be nothing but fuel for Gods vengeance, and see that the creature can afford us nothing but vexation, these thoughts, that these things are so, and out of experience, will make us draw neere to God, upon all occasions; it will make us glorifie him, and abase our selves: what made *Iob* abase himselfe, and glorifie God? when he drew neere to God, and God drew neere to him, *I abhorre my selfe*, and so we see in *Abraham*. Let us draw neere to God upon all occasions, in the Word, and Prayer, and in the Sacrament, and this will make us see our owne nothingnesse, and Gods greatnesse: for that is the way to honour him, to see his greatnesse, and a nothingnesse in the creature, that all things in him are so excellent, and out of him, nothing and worse then nothing.

Draw neere to  
God.

Now,

Now, wee are to draw neere to God in the Sacrament, and the neerer to God, the more we honour him, who honours God most? surely *Christ*, because he is so neere him, being God and man, in one person, and next to him, the blessed Angels glorifie God, they are neere him, therefore in *Isay 6.* they cover their faces, it being impossible for the creature, to comprehend the great Majestie of God, and they cover their feet in modesty: the neerer we draw to God, in the meditation and consideration of his excellencie in the ordinances, the more humble, and abased wee shall be in our selves, and the more we shall honour God, seeing his excellency, especially of his love. So next to the Angels, the Saints: *All thy workes praise thee. Psal. 145.* They give matter and occasion, but, *Thy Saints bleſſe thee.* If it were not for a few Saints on earth, though all the workes of God are matter of praise, they could not praise God. *Thy Saints bleſſe thee*, and the neerer we come to God, the fitter we are for this. Now there is a wondrous neere comming to God in the Sacrament, if we come prepared, we come to have communion and strengthening in Christ, he is both the Inviter, and the Feast it selfe; we come to be made one with him, *bone of his bone, and flesh of his flesh*; therefore if wee come prepared, this is the way to bring us to a disposition to glorifie God: you see here the wondrous infinite love of God, in the Sacrament, to stoupe so low to his creature, to strengthen our faith, by giving us these things, God had beene good to

Application  
to the Sacra-  
ment.

*Isay 6.*

*Psal. 145.*

us, whether he had given us his Oath; and his Seale; or no; but hee knowes we are weake, and unbelieving; and doubting, therefore to helpe us, he hath given us not onely his promise, but his Oath, and besides his Oath, hee hath given us signes and Seales, here is wondrous mercy. Let us be encouraged to come in, and admire the love of God, not onely in giving his Sonne *Christ* for us, but in affording us other meanes to strengthen our faith. Let none be discouraged in the sight, and sense of their owne sinnes; but let them come in, and they shall glorifie God the more, where sinne hath abounded in their sence and feeling, there grace shall more abound. And those that have bene good, and have slipped any way, let them consider Gods infinit love in *Christ*, it is not a Cisterne, but a Spring. Gods mercy in *Christ*, and the blood of *Christ* is a Fountaine opened for *Judah*, &c. that is, it serves not for our first conversion onely, but every day upon every occasion; when wee have made any breach with God, we may come and wash in that Bath, *Christs blood*. The blood of *Christ* purgeth, it is in the present tense, it runnes continually in the vigour of it. There is a Spring of corruption in us, there is a Spring of mercy in God, there is a Spring of *Christs blood*, that hath a perfect efficacy to wash our soules. Therefore if wee have not yet bene converted, and humbled, and cast downe for our sinnes, let us now come in, and give God the glory of his mercy; and if we have fallen againe, consider there is a Fountaine opened for *Judah*,

and

*and Ierusalem to wash in; and let us come and renew our repentance and faith at this time.*

*Peace on earth.*

The same holy affection in the Angels, that moved them to wish God to have his due of glory from the creature, it moves them to wish peace to men likewise, to shew this (by the way) that,

*There can be no true zeale of Gods glory, but wish love to man-kind.*

They that glorifie God, also love men.

They were not so ravished with the glory of God, as to forget poore man on earth, oh no; they have sweet, pure affections to man, a poorer creature then themselves. Therefore let them that are injurious and violent in their dispositions, and insolent in their carriage, never talke of glorifying God, when they despise and wrong men: there are some that overthrow all peace in the earth, for their owne glory; but hee that seekes Gods glory, will procure peace, what he can, for they goe both together, as we see here, *Glory to God in the highest, peace on earth.*

Now, their end of withing peace upon earth, it is, that men might thereby glorifie God, that God being reconciled, and peace being stablished in mens consciences, they might glorifie God; hence observe this likewise, that

We cannot glorifie God till we know wee are at peace with him.

*we cannot glorifie God, till we have some knowledge of our peace with him in Christ.*

Whence peace  
comes.

Wee must have the first act, to cast our selves upon Gods mercy in *Christ*, and adhere, and cleave to that mercy, and then wee shall feele so much comfort, as shall make us glorifie God, though we may question it in desertion sometimes: here the Angels intending, that God should have glory of all, they wish peace on earth, in the consciences of men especially.

The reason is, peace comes from righteousness: *Christ* is first the King of righteousness, and then King of peace, righteousness causeth peace; now, unlesse the soule be assured of righteousness in *Christ*, it can have no peace; what saith the Virgin *Mary*? *My soule doth magnifie the Lord, and my spirit rejoiceth in God my Saviour*, shee begins with magnifying the Lord, but what was the ground? she rejoiced in God, as a Saviour; therefore, she magnified him, so in the Lords Prayer, wee say, *Our Father*, which is a word of the Covenant of grace, when the soule conceives of God as a gracious Father, reconciled in *Christ*, and then comes, *Hallowed be thy name*: insinuating that, till we know in some measure God, to be our Father, wee cannot with a gracious spirit say, *Hallowed be thy name*; for can wee heartily wish, for the manifestation of the glorie of him, that wee thinke is our enemy, and him that wee have no interest in his greatnesse, and goodnesse? the heart of man will never doe it, therefore God must first speake peace to the soule, (the Angels knew that well enough) and then wee are fit to glorifie God,

Peace

Peace on Earth.

What is peace? It is the best thing that man can attaine unto, to have peace with his Maker and Creator. *Peace*, in generall, is a harmony and an agreement of different things. This peace, here you may know what it is by the contrary, as the Apostle saith, in *Ephes. 1. 10.* the word there is very significant *Anakephaliosis*, there is a recapitulation, or gathering all to a head in *Christ*: out of *Christ*, there is a division, a separation and a skattering, a breach, that is five-fold.

Peace what.

*Ephes. 1. 10.*  
*ἀνακεφαλαιώσας*  
*ἑαυτὴν ἐν ᾧ*  
Out of *Christ*  
a separation.

First, there is a skattering, and a division from God; the Fountaine of good, with whom we had Communion in our first creation, and his delight was in his creature; we lost that blessed Communion, and our sinnes have separated betweene God and us, as the Prophet saith.

1  
Between man  
and God.

Then there is a separation betweene the good Angels and us; for they being good subjects, take part with their Prince, and therefore joyn e against Rebels, as we are: hence it is, that upon the sight of Angels, the very hearts of good men, have sometimes beene stricken, considering that there is no very good termes betweene us, and the Angels, till we come to *Christ* againe.

2  
Betweene  
man and An-  
gels.

Then there is a division, & skattering between man, & man: no common spirit of God, will keep men together, till they be in *Christ*, as it is said, God sent an evill spirit, a spirit of division betweene the men of *Sichem*; so since the fall, there is an ill spirit of division among men, till the Gos-

3  
Betweene man  
and man.



pell againe bring peace, especially there is no sound peace betweene men, in the state of nature, and others that are Gods children: nor with the ordinances of God, for men apprehend the ordinances of God as enemies; the word cuts and lancheth him: it is as the sentence of a Judge, to condemne him, therefore he feares and trembles, at the powerfull opening of the word. The ordinances of God speakes no comfort to a carnall man; he is as *Ahab*, he never had a word of peace from the Prophet: the word alway speakes ill to him, hee is under the Law, and it speaks nothing but terrour and curses to him.

4  
Between man  
and other  
creatures.

And then there is a division, and separation betweene a man and the creature, which is ready to be in armes against any man that is in the state of nature, to take Gods quarrell; as we see in the plagues of Egypt, and other examples; if God doe but give them leave, they presently make an end of sinfull man, and they would glory in it too, to serve their Creator, it is part of their vanity to be subject to wicked men; they have no peace with the creature.

5  
Between man  
and himselfe.

And they have no peace with themselves, they speake peace to themselves, but alas God speaks none to them, they make a covenant with death and hell, but death and hell make no covenant with them, so it is a forced sleepe peace, it is a dead sleepe, the peace they have, it is but a diversion to other things, they consider not themselves, and the warre they are in with God, with themselves, and with the creature, it is but a  
truce.

truce that they take up for a time ; when God opens their conscience , there is a hell in their hearts and soules , that when it is loosed, makes them to suffer a hell upon earth, they enter into the paines of hell before their time , so there is no peace to the wicked at all, there is since the fall, a separation betweene God and man, between Angels and man , betweene man and the creatures, betweene man and himselfe.

Now, *Christ* at his comming, taking our nature upon him, brings all into one againe, hee brings God and man together againe, by offering himselfe a Sacrifice, by making full satisfaction to the Justice of God ; and sinne, which is the cause of his displeasure, being taken away, God being gracious, and mercifull, his mercy runnes amaine on us, sinne onely separates between God and us, and that *Christ* takes away, therefore he is called by *Saint Paul*, *Christ our peace Ephes. 2. and the Prince of peace* : he was qualified to be our peace, hee was a friend to both parties, having married our nature of purpose, that hee might, in our nature bring God, and us together, as it is *1 Pet. 3. 18.* His whole worke, was to bring us backe againe to God, from whom wee fell at the first.

Then if wee be at peace with God, all other peace will follow : for good subjects will be at peace with rebels, when they are brought in subjection to their King, and all joyne in one obedience ; therefore the Angels are brought to God againe by *Christ*.

Christ our  
peace.

*Ephes. 2.  
Isay. 9. 7.*

And.

And so for men, there is a spirit of union between them, the same spirit that knits us to God by faith, knits us one to another by love.

And we have peace with the creature, for when God, who is the Lord of Hosts, is made peacefull to us, hee makes all other things peaceable. The heathen could say, *Tranquillus Deus, tranquillat omnia*; when God is at peace, he makes all so.

So there is peace in our own hearts, we are assured by the Spirit of God, that hee is our Father, he seales it to our conscience by his Spirit, because the blood of *Christ* is set on by the Spirit of God, and not by our owne, so that now God and we are brought to one, and Angels and we, and all other things: therefore now the Angels say, *Peace on earth*, when *Christ* was borne:

Peace founded on *Christ*.

Now, wee will shew that this blessed peace, in all the branches of it, is founded in *Christ*; *Christ* is the cause and the foundation of it: for though these words were spoken at the Incarnation of *Christ*, yet wee are to referre them to the whole worke of his Mediator-ship, in the state of his abasement, and his state of exaltation, our peace is wholly founded upon him: for hee was borne, and became man, and became sinne, that is, a Sacrifice for sinne for us, he became a curse for us, to stablish a peace, and to satisfie Gods anger; and then he rose againe, to shew that he had fully satisfied Gods anger, and that peace was fully stablished: therefore the holy Ghost was sent after the Resurrection, as a testimony, that

that God was appeased, and now in heaven, he is ever there as a Priest, to make intercession for us: so that *Christ* is our peace, from his Incarnation to his death, from thence to his Resurrection and Ascension, and Intercession, all peace with God, with Angels, and with creatures is stablished in *Christ*.

And why in *Christ*?

*Christ* is every way fitted for it: for he is the Mediator between God and man, therefore by office hee is fit to make peace between God and man, he is *Emanuel*, himselfe God and man in one nature, therefore his office is to bring God and man together.

It is fit it should be so in regard of God, who being a consuming fire, will no peace with the creature without a mediator, it stands not with his Majestie, neither can there ever be peace with us otherwise. Now *Christ* is a fit Mediator, being a friend to God, as the Son of God, and a friend to us, taking our nature on him, to be a mercifull Redeemer.

It was also fit in respect of us, it should be so: Alas! who can dwell with everlasting burnings? who can have communion with God, who is a consuming fire? No, we cannot indure the sight of an Angell, the Israelites could not indure the sight of *Moses*, when he came from the mount, his face shone so; and can we indure the glorious presence of God, who dwelleth in light, that none can attaine unto? Therefore God derives all good to us in our flesh, that though we cannot see God directly in him.

Question.  
Answer.

Why peace  
is wrought by  
*Christ*.

<sup>1</sup>  
In regard of  
God.

<sup>2</sup>  
In respect of  
us.

himselfe, yet in the flesh we can see God Incarnate : we may see the Sunne in the water, though we cannot directly looke on that creature without hazard. It was a comfort to the Patriarches, that they had *Ioseph* their brother, the second man in the Kingdome : So it may be to every Christian, that now we have the second Person in heaven, our brother, in our nature ; he is the Steward of heaven and earth, to dispence all Gods treasures to us. Will not he acknowledge us, that are bone of his bone, and *flesh of his flesh*? When he tooke our nature for this end, to be a mercifull Redeemer. It is most suteable to our condition, that *Christ* should be the foundation of our peace.

<sup>3</sup>  
In regard of  
Christ.

*simile.*

If we looke to *Christ* himselfe, he being Gods Sonne, and the Sonne of his love : for him to make us sonnes, and sonnes of Gods love, is it not most agreeable, that he that is the Image of God, should againe renew the Image of God, that we lost? *Jacobs* Ladder knit heaven and earth together ; so *Christ* knits heaven and earth, God and us together. You know if a Ladder lye upon the ground it doth no good, or if it be kept above it serves for nothing, so if *Christ* were onely God, or onely man, there could be no Union wrought betweene God and man ; but now being both, he is a fit Mediator betweene both. *Christ* is the foundation of our peace, in the gracious Covenant, that God hath made with us) in all his Offices. For as a Propheer, he proclaimes peace, he preached before in the time of *Noah*, hee published

blished peace as the Prophet of his Church; in himselfe when hee lived, and by his Ministers, when he left the world. And as a Priest, hee did worke our reconciliation, offering himselfe a Sacrifice, he made a peace betweene God and us, and is now in heaven, to make intercession betweene God and us. And as a King, he subdues the corruptions of our soules, he puld downe the pride of our thoughts, to bring the heart into subjection to him by his mighty power, (which indeed requires an almighty power,) also by his Kingly office, he rules, and governes, and subdues all the enemies of his Church, without and within. You see then, without further illustration, that *Christ* is the foundation of our peace, by his Incarnation, death, Resurrection and Ascension.

This should teach us, first, that whatsoever entercourse wee have with God the Father, wee should take *Christ*, take our *Benjamin*, our beloved with us: we must not offer sacrifice without the high Priest: let us offer nothing to God without *Christ*: there is no entercourse betweene God and us, till wee be reconciled in *Christ*, in whom we must offer all our Sacrifices and indeavours. Therefore let us not owne an absolute God in our devotions, let us thinke of God reconciled in *Christ* and at peace with us, and a Father in Covenant in *Christ*, and then our persons and prayers, and all shall be accepted for the Sacrifice of *Christ*, in whom he smells a sweet savour, as it is said concerning *Noah*, hee offered a Sacrifice.

No enter-  
course with  
God, without  
*Christ*,

a Sacrifice to God, a sweet smelling Sacrifice of rest, so doth God in *Christ*; he is the true mercy seate in *Christ*, in looking to whom, God frees us from the curse of the Law. *Ierusalem* was the glory of the world, and the Temple was the glory of *Ierusalem*, but the mercy-seate was the glory of the Temple, because that pointed to *Christ*, the mercy-seate, in whom wee have intercourse with God the Father.

Wee conceive not high enough of the Majesty of God, when wee goe to him immediatly, we must goe to him in his Sonne, whom he hath sent, and annoynted, and set forth, as the Propitiation for our finnes, and him hath God the Father sealed; he commeth with authority: therefore God will be reconciled in *Christ*; wee may bind God himselfe, when we offer *Christ*, hee is the foundation of reconciliation, and peace, by Gods appointment, hee is *The Prince of peace*, of his owne anointing, therefore we may goe boldly to God, to the Throne of grace in *Christ*.

Meditate of  
this peace.

And let us often seriously meditate of the sweet favour and reconciliation stablished now betweene God and us, through *Christ*; it is the sweetest meditation.

First, to thinke in what ill tearmes we are with God, by nature, and then thinke how neare wee are now to God in *Christ*, that wee are at peace with him. Me thinks the word is too short, there is more meant then is spoken. At peace with God in *Christ*, nay, nay now we are friends, nay we are sonnes and heires, fellow heires, fellow  
Kings



Kings with *Christ*: for Gods favours are compleat as a God, he stablisheth not a peace as men doe, onely to doe them no harme, that they are at peace with, but where he makes a peace, he conferres all that is good, reconciliation, adoption, giving us the liberty of sonnes, and friends, to goe boldly to God as a Father in all our wants: let us thinke more of this, and improve this blessed priviledge every day,

*Peace upon Earth.*

Why doth he say, Peace on Earth?

Because peace was here wrought upon earth by *Christ*, in the dayes of his flesh, when hee offered himselfe a Sacrifice of a sweet smelling savour to his Father.

Because here in earth, we must be partakers of it, wee oft times deferre to make our peace with God, from time, to time, and thinke there will be peace made in another world: oh Beloved, our peace must be made on earth. *We must live godly and righteously, and soberly in this present world, we must enter into the Kingdome of heaven here. Farther entrance must be ministred here, by growing in grace daily more & more.* If heaven be not entered into here, it shall never be entered afterwards, for the Church is the seminary of the heavenly Paradiſe, all that are taken to heaven, to be set there for ever, they are set in the Church before they are planted, and grow up there a while, under the meanes of salvation. Therefore labour to have this peace on earth;

*Question.*

*Answer.*

Why it is said  
peace on  
earth.

How to know  
God and we  
are at peace.

I  
If God be re-  
conciled to us,  
we are recon-  
ciled to him.

2 Cor. 2.

*earth*, or else we can never glorifie God on earth, and if we glorifie him, not on earth, we shall never doe it in heaven.

But to come to some tryalls, whether we have this *peace* made or no, whether we can say in spirit and truth, there is a *peace* established between God and us. For a ground of this, that may lead us to further tryall, know that *Christ* hath reconciled God & us together, not onely by obtaining *peace*, by way of satisfaction, but by way of application also; whom hee dyed for, to obtaine *peace*, hee gives a spirit of application to improve that *peace*, to improve *Christ* the Prince of *peace*: as their owne; for there is a mutuall commerce betweene God and man, who is an understanding creature; and there is nothing that God doth for man, if wee looke to the generall and head of benefits, but there is somewhat in man wrought, by the Spirit; to answer it againe. God is reconciled to man in *Christ*, man must be reconciled to God in *Christ*, in 2 Cor. 5. *God was in Christ, reconciling the world*; when hee was on the Crosse, God was there reconciled in *Christ*. Is that all? no, God by us intreats you to be reconciled to God. A strange condescending, that God should intreate us to be good to our owne soules, by his Ministers, *wee intreat you to be reconciled*, that is, to accept of the reconciliation wrought by *Christ*, and to lay aside all weapons of rebellion, whereby you fought against God; in the course of your vanity; *wee beseech you to be reconciled, and to repent, because the Kingdome*

Kingdome of God is at hand: so that except there be reconciliation wrought by a spirit of application on mans part, it is not sufficient, that God is reconciled in *Christ*, because God will alway have a reflex act from man, as he chooseth man, so man by grace chooseth him, as he loves and delights in man, so hee will have man by a spirit of sweetnesse, delight in him againe above all the world; *whom have I in heaven but thee?* so there is some-what wrought by the Spirit to God againe. Why should God be at good termes with us, but to enjoy the friendship of his poore creature? unlesse therefore there be a gracious disposition wrought in the creature, to looke backe, to love, and delight in God, as God doth in him; there is no actuall reconciliation, there must be a forcible application by the Spirit: if God should not give a spirit of application, as well as *Christ* obtaine heaven for us; those that are in the Covenant of grace, should not be stablished, but God by this meanes brings them so neare, that he loving them, loves them for ever, and they have an everlasting Covenant, and an everlasting union. The carnall heart of man is a poisonfull thing, and hates God naturally, it wishes that there were no God to judge him; hee may thinke well of God, for the good things of this life, but when he thinks of God as a Judge, to cast him into hell, he wisheth with all his heart; oh that there were no God, that I might have my full of the pleasures of sinne. Now the soule, when it is at peace with God, when God by his Spirit,

T

speakes

Man naturally  
hates God.

speakes to the soule, and saith, I am thy salvation, thy sinnes are forgiven thee; and as *Christ*, to the good Theefe on the Crosse, *This day shalt thou be with me in Paradise*; when hee whislers to the soule, thou art mine, and *I am thine*, then the soule becomes sweet, and peaceable to God againe, and studies to advance the glory of Gods mercy by all meanes, and to advance the Gospel of peace, it becomes friendly to God.

To come to some more familiar evidences, whether we be at peace with God, and whether we have the comfort of this peace, stablished by *Christ*, or no.

Those that are reconciled one to another, have common friends, and common enemies, if therefore there be peace betweene God and us, it is so with us; we love all, where we see any evidence of Gods love, we love Christians as Christians, and whom God loves not, we love not, what God hates we hate in our selves and others, we hate corruptions in our selves and others, though wee love their persons.

Another evidence of *peace* made in *Christ*, betweene God and us, is a boldnesse of spirit, and acquaintance with God, *Acquaint thy selfe with God, and be at peace with him, Iob 22.* A Christian being at peace with God in *Christ Iesus*, he goes boldly to the Throne of grace, in all his necessities, as a poore child goes boldly to his father, and moves the bowels of his father by his petitions. When two Kingdomes are at *peace*, there is trading set up a fresh againe, so when God is

2  
Gods friends  
and enemies  
are ours.

3  
Boldnesse of  
spirit.

Iob 22.

at

at peace with the soule, there is a heavenly intercourse, and trading set up: there is no man that is at peace with God, but hee calls upon God in his person, in his family, he sets up the worship of God there, he labours to bring all to God that he can, hee thinkes it the most gainfull trade in the world. In the want of grace, and spirituall comfort, he goes to the Fountaine of grace, and improves that blessed prerogative, wee have by *peace in Christ*; those that have not the Spirit of God to improve it in Communion, and trading with God, it is a signe there is no *peace*: strangeness shewes, that there is not *peace*. Alas how strangely doe many walke towards God, that from Sunday to Sunday, skarce lift up their hearts to heaven for a blessing, but walke in the strength of their owne mother-wit, and support themselves with the successe of second causes, and blesse themselves, they are strangers from the God of *peace*: let us take notice of this, and account it as a great prerogative, that we may goe to God with boldnesse, that it is not now as it was in Paradise, there is no Angell with a sword to shut us from heaven, but now there is an entrance to the Throne of grace, we may goe boldly in the name of *Christ*, to offer our selves, and all our indeavours.

A Christian that hath made his peace with God, will never allow himselfe in any sin against conscience, because he knowes sinne is odious in it selfe, loathsome to God, and hurtfull to his soule, therefore he will not be in league with any  
T 2 sinfull,

## Acquaintance with God.

Hatred of  
known sins.

sinfull, unjust course, what, to be in league with God, and to be at *peace* with that that God hates more then the Devill himselfe? hee hates sinne more then the Devill: for he hates him for sinne, therefore a man that allowes himselfe in knowne sinnes, there can be no *peace* betweene God and him, as he saith, why doe you talke of *peace*, as long as the witchcrafts and whoredomes of *Iesabel* remaine? a man that lives in sinnes against conscience, that is an open swearer, an unjust person, that cares not by what meanes he advanceth himselfe; what doth hee talke of *peace* with God, when hee is in league with Gods enemy? therefore, though such men (out of the *hardnesse of their hearts, which are harder then the nether mill-stone*, and God seales them up under a hard heart to damnation, except some terrible judgement awake them,) force a *peace* upon themselves, they ought to speake none, and they shall find it to their cost ere long; therefore let us examine our own hearts, how we stand affected to any sinfull course. There may be infirmities, and weaknesses hang upon the best, that are besides their purposes, and resolutions, but for a man resolvedly, to set himselfe in an ill way, how can he be at *peace* with God, and with Satan at the same time? let us take notice of these things, and not daube with our owne consciences.

5  
High esteeme  
of the Gospell.  
2 Cor. 5.

Againe, where there is a true *peace* established, there is a high esteeme of the word of *peace*, the Gospell of reconciliation, as St. Paul calls

calls it, 2 Cor. 5. *He hath committed to us the word of reconciliation*, those that find this *peace* there, is stirred up by the Spirit in their breasts, a high esteeme of the ordinance of God, as being the word of their *peace*; how come we to have *peace* betweene God and us? is it not by opening the riches of Gods love in *Christ*, in the Scriptures. Therefore saith the Scripture, *blessed are the feete of them that brings glad tidings*; the meanest part of their bodie, their feete are blessed; therefore those that have despicable conceits of the Ministrie of the Word, and place their happinesse, and depraving the labour, and paines of that office and calling, it is a signe they have prophane hearts, for whosoever hath had any grace wrought, by the word of reconciliation, and of *peace*, they will highly esteeme it, and respect them for their office sake, it cannot be otherwise.

Lastly, those that have found *peace*, are peaceable, it is universally true, God doth make an impression of the same disposition in us to others, we apprehending God in *Christ*, to be peaceable to us, wee are peaceable to others: therefore in *Isay* 11. The knowledge of God in *Christ*, it alters and changeth mens dispositions, it makes Wolves and Lions, to be of a milder disposition and temper, harsh, proud, sturdy dispositions, they never felt *peace* and mercy themselves, therefore they are not ready to shew it to others. In the nature of the thing it selfe, it is impossible for the soule, to apprehend *peace*, in the love

6  
Peaceablenes  
with others.

*Isay* 11.



Danger of  
false peace.

Necessity of  
application.

of God, and not to have the disposition wrought upon, to shew what it hath felt: let us thinke of these and such like evidences daily, to keepe our hearts from speaking false peace. The greatest danger in the world (in this regard) is in the Church, for people under the Gospell speake false peace to themselves, there is a spirit of delusion, that carries them along to their death, and deceives them also in death, and so they are in hell before they be aware, and then too late, they see, that they were never in good tearmes with God, in all their life, because they looked on *Christ* making peace, without any consideration, of the spirit of application.

There must be a sprinkling of the blood of *Christ* on our soules, to make it our owne. *We are come to the blood of sprinkling*, it is not the blood of *Christ* that makes our peace, onely as blood, but as it is sprinkled by the hand of faith, that is as the *Isope* that sprinkled the blood of the Sacrifice upon the people. We must not thinke to have any good by the blood of *Christ*, when we want the blood of sprinkling, that is, this particular faith: *Christ loved me, and hath chosen me*, and I choose him, and love him againe, and so goe with boldnesse to God as a Father, unlesse there be this passage of the soule, betweene God and us, let us not talke of peace: for if wee might have good by *Christ*, without a spirit of application, and if there were not a necessity of sprinkling the blood of *Christ* upon our soules by faith, all the world should be saved.

In the next place, to give a few directions to maintaine this *peace* actually, and continually every day. To walke with God, and to keepe our daily peace with God, it requires a great deale of watchfulnesse, over our thoughts, for he is a Spirit over our words and actions: watchfulnesse is the preserver of *peace*; where there is a great distance, betweene two that are at *peace*, it is not kept without acknowledgement of that distance, and without watchfulnesse: it is not here as it is in a peace that is betweene two Kings, that are coordinate one with another, but it is a *peace* betweene the King of heaven, and Rebels, that are taken to be subjects, therefore we must walke in humble low tearmes, *humble thy selfe and walke with thy God*; wee must watch over our carriage, that we doe not *grieve the Spirit of God*: for then how-ever the first *peace* stablished in conversion, should be never taken away, yet God interdicts our comfort, wee cannot daily enjoy our daily *peace*, without watchfulnesse; but God suffers our knowledge, and our former illumination, to lash our conscience, and to be more miserable in our inward man, than a carnall man that never had sight of goodnesse; oh the misery of a man, that is fallen into ill tearmes with God, that had *peace* before, of all men such a man hath most horror, till hee have made his *peace* againe, watchfulnesse will prevent this.

And because it is a difficult thing to maintaine tearmes of *peace* with God, in regard of our indisposition, we fall into breaches with God dai-

How to maintaine this *peace*.  
Watchfulnes.

<sup>2</sup>  
Renewing our covenant.

ly, therefore wee should often renew our covenants, and purposes every day.

And if wee have fallen into any sinne, let us make use of our great peace-maker, *Christ*, who is in heaven to make peace betweene God and us, let us desire God for his sake, to be reconciled unto us, for *God is in Christ*, reconciling us unto him still, the fruit of *Christ's* death remains still, let us desire him, to testifie it unto us by his holy Spirit.

3  
Prayer to  
God.  
Phil. 4.

And take that direction of the Apostle, in *Philip. 4.* When we find any trouble in the world, not to trouble our selves over-much: *In nothing be carefull, &c.* No, shall wee cast away all care? Cast your care upon God, let your requests be made known to God with thanksgiving, let your prayers be made to God, and let him have his tribute of thanksgiving, for what you have received already. What then? *The peace of God that passeth all understanding shall keep and preserve your hearts and minds in Christ Iesu*: perhaps we shall not have what wee pray for, when wee have made our requests knowne to God, if wee have not that we pray for presently, yet we shall have the peace of God, that passeth all understanding, shall keepe our hearts and minds; therefore when any thing troubles us, let us consider there is peace made betweene God and us; and put up our requests in the name of *Christ*, and we shall finde that peace that passeth understanding.

Good imployment,

Againe, if we would maintaine this peace, let

us

*Phil. 4. 8.*

us be alway doing some-what that is good, and pleasing to God: in the same Chapter, *Philip. 4. 8.* Finally Brethren, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, &c. Think of these things, and what then? The God of peace shall be with you, The peace of God, and the God of peace shall be with you: there must be a thinking of whatsoever is good, the thoughts must be exercised that way, and there must be a practice of that we thinke of, this is one meanes to maintaine this peace with God. The very Hea-then had this reward of God, (I meane) in this life, that when they did good to their Country, and one to another, they had content of conscience, they had a peace futable. For in this world, there is a futable pleasure of conscience, & contentment upon every thing that is good, God rewards it in this world: for as the heat followeth the fire alway, naturally it cannot be without heat; so the thinking and practising of that which is good, especially when it is joyned with some opposition of corrupt nature, when the light of nature is above the corruption of nature. If a man be a Pagan, he shall have this reward in this world, a kind of inward peace: for wee see, how comfortably they speake sometimes, upon some notable performance for their Country. Now, the God of peace will be with us much more, when we have laid the foundation of our peace aright, in the mercy of God in Christ; besides what is reserved, heaven and happines; in this world, we shall find the peace of God, in the doing that which is good.

As

Motive to un-  
regenerate  
men to get  
peace.

As for those that live in the Church, and are not yet in the state of grace; that have lived wicked lives, let them consider, that yet the day of grace continues, as yet the Scepter of mercy is held forth: in the Ministry, there is a day of Jubily for them, to returne from their former captivity; let them not abuse the patience of God, and thinke to doe it afterward, for that is the way to harden the heart more and more. And this Scripture puts an effectuall argument, into the hearts of all that are in ill termes with God, that have not made their peace; or that have had peace, and have broken it; here is an effectuall way of pleading with God: *Glory to God on high, &c.* If the soule can say, I consider my folly, and madnesse, in running into sinne, thou mightest justly damne me, if thou wouldest; it is thy mercy, I am not sent to hell: oh! but thou shalt have the greater glory: if I find mercy therefore that I may say, *Glory to God on high*; let me find peace on earth, speake peace by thy Spirit to my soule, say *I am thy salvation*. This was the end of thy sending of *Christ*, the end of Creation, the end of Providence, all to bring thee glory: thou mightest have the glory of thy justice to damne me; oh! but it will be the glory of thy mercy to save me, that as my sins have abounded, so thy glory shall more abound. Oh Lord, extend the bowels of thy mercy, will not the Lord be jealous of his glory, when you alleage it? certainly he will, you see the Angels here crie, *Glory to God on high, peace on earth*: the way to bring peace, is to alleadge the

the glory of Gods mercy in *Christ*, it is a prevailing way.

Now, to stirre us up more and more, to search the grounds of our peace: I beseech you, let us consider the fearefull estate of a man that hath not made his *peace* with God, how ever *Christ* have dyed, that will not serve the turne; but if *Christ* be food, if he be not eaten, if hee be a garment, and be not put on, if *Christ* be a foundation, if we doe not build on him, what benefit is it to us? Therefore, those that have not been brought by the Spirit of God, to communion with *Christ*, alas, they are under the wrath of God, however God doth use them, as Princes doe Traytors in the Tower, hee gives them the liberty of the prison, yet the sentence of death is not revoked; all the delights of a Prisoner in the Tower, doth not content him, hee knowes hee is in ill termes with his Prince: so till wee have made our *peace* with God, by hearty confession of our sinnes, by shaming of our selves by a particular faith, believing the forgivenesse of our sinnes, and a resolution against all sinne, for the time to come, alas wee have not sued out our pardon, all our delights are but as those of a prisoner in the Tower. Therefore, aske thy soule; hast thou sued out thy pardon? is there reconciliation wrought betweene God and thee, and accounts made even? *If wee confesse and forsake our sins, we shall find mercy*; it is the Word of the God of heaven, who is truth it selfe, he hath pawned his fidelity and truth on it, to forgive us, if wee confesse

To stirre us up  
to search the  
grounds of  
this peace.

I  
The danger  
without it.

In respect of  
God.  
Christ.

Psal. 2.

3  
The holy  
Ghost.

4  
Creatures.

confesse, hee is content to be thought vnjust and  
unfaithfull, if hee doe not forgive, if wee inge-  
niously without all guile of spirit, lay open our  
sinnes, and take shame to our selves. If wee doe  
not make our peace with God, what a case are  
we in? God himselfe ere long, will appeare our  
enemy, *Christ*, whom we thinke will save us, will  
be our Judge and a terrible Judge, the Lambe  
will be angry; *Who shall cover us from the wrath of  
the Lambe?* we thinke of *Christ*, as an innocent  
meeke Lambe onely, that will not be angrie.  
The rebellious Kings and Potentates, that  
fight against *Christ* and his Church; they thinke  
to trample on *Christ* and his Gospell; but the  
time will come, when they shall *desire the moun-  
taines to cover them*, and if his wrath be kindled,  
*Psal. 2. who shall abide it*; hee speaks there of  
*Christ*, *Happy are they that trust in him*. As for the  
Holy Ghost, how can they looke for comfort  
from him? they have grieved him, therefore  
hee will grieve their conscience. The Holy  
Ghost, as he is the God of all comfort and conso-  
lation, so hee is the ground of all terrour to wic-  
ked men, when hee hath knocked at their hearts,  
by the ministerie of his Word to open, and to  
let him in, but they would not. And the An-  
gels are ready executioners of Gods vengeance,  
upon any occasion: and other creatures, wayte  
but for a command from God, to execute his  
wrath upon sinners, the heavens are ready to  
raine upon them, as in the flood, and the earth  
is ready to swallow them, as it did *Corah*; the  
beasts



beasts that carrie us, the creatures we use, waite for a command from God to destroy us, our meate to choake us, the ayre to infect us, the water to drowne us, they are all ready to serve the Lord of Hosts, against his enemies, as hee saith, *Isay 1. Ah I will be avenged on mine enemies.* Indeed here God shewes his patience, and our long life, that wee thinke a great favour: *It is a treasuring up of wrath, against the day of wrath:* and then when Gods wrath comes, at the day of Judgement, when God hath forsaken sinfull men, when God the Judge of all, hath said, depart ye cursed, no creature shall minister them the least comfort, the Sunne shall shine upon them no more, the earth shall beare them no longer, as wee see *Dives*, hee had not a drop of water to comfort him in those flames; therefore if wee be not at peace with the Lord of Hosts, every creature is ready to be in armes against us.

*Isay 1.*

As for the Devils, they will be ready to be tormentors, they that are incentives to sinne, will be tormentors for sinne afterwards.

<sup>5</sup>  
Devils.

As for the Church, what comfort can a wicked man looke for from the Church, whom he hath despised, and whose Ministry hee hath rejected.

<sup>6</sup>  
The Church.

And for the damned spirits, they are all in that cursed condition, with himselfe, therefore, *where shall the ungodly appeare?* ere long whence shall hee hope for comfort? neither from God, nor Angels, nor Devils, nor wicked men, nor good

<sup>7</sup>  
Damned spirits.

Exhortation  
to make our  
peace.  
Happineſſe of  
him that is at  
peace with  
God.

Afflictions  
ſanctified to  
thoſe that are  
at peace with  
God.

Difference of  
men in trou-  
ble.  
*Pſal.* 112.

good men, none of them all will yeeld him a dram of comfort.

Let us not therefore delude our ſelves, but get into *Chriſt*, get into the Arke in time, that when any publike calamity ſhall come, wee may be ſafe in *Chriſt*, if wee be at peace with God, by repentance of finnes, and by faith in *Chriſt*; every thing will miniſter thoughts of comfort to us, we cannot thinke of God, but as our Father, of *Chriſt* as our Redeemer, and reconciler, that hath brought God, and us together, the Holy Ghoſt takes upon him the terme of a comforter for ſuch; Angels, they are miniſtring Spirits; as for the Church it ſelfe, Gods people, they all have a common ſtocke of prayers for us, every one that ſaith our Father, thinks of us, and for all other things, they are at peace with us, as *Iob* ſaith, *The ſtones in the ſtreet*, nay the ſtone in a mans body, the terrible panges that comes from that diſeaſe, they have a bleſſing upon them; in the greateſt extremities, a ſoule that is at peace with God, however God doe not deliver him from the trouble, yet he delivers and ſupports him in the trouble, and as the troubles increaſe, ſo his comforts increaſe, and the very troubles themſelves are peace with him, all worke for the beſt to them that love God. And in the greateſt confuſions and tumults of States, yet the righteous is afraid of no ill tydings, *Pſal.* 112. Becauſe his heart is fixed upon Gods love in *Chriſt*. The wicked, when warre and deſolation, and ſignes of Gods anger appeare from heaven, they

they shake as the trees of the Forrest, as a wicked *Ahaz*, *Isay* 7. as *Belshazzar*, when there is but a feare of trouble; how did he know that the hand-writing was against him? it was nothing but this naughty conscience, hee knew not what it was, till it was expounded; so when any troubles comes upon wicked men, their consciences upbraid them with their former life, their knees knocke together, and they grow pale as *Belshazzar*; oh the misery of a man, that hath not made his peace with God in the evill day, and the comfort of a man that hath; there is the difference betweene godly, and ungodly man, consider them in calamities, the one is at peace with God, in the midst of all calamities and troubles, nay, as I said, even troubles themselves are peaceable to him.

*Isay* 7.

Yea when death comes, which is the upshot of all, the sting of it is taken away, and it is for our greatest good: hee that hath made his peace with God, hee can say with old *Simeon*, *Lord, now let thy servant depart in peace, for mine eyes have scene thy salvation*; mine eyes have scene *Christ* with the eye of faith, hee is willing to yeeld his soule to God, because he is at peace with God, their graves are their beds, and their soules rest with God, they dye in peace, and commend their soules to God, as to a faithfull Creator; with a great deale of confidence, as *Saint Paul* saith, *I have fought the good fight, I have kept the faith, I have runne my race, henceforth is reserved for me a Crowne of righteousness, and not for me onely, but*  
for

Confidence  
of Christians  
in death.

Comfort after  
death.

for all those that love the blessed and glorious appearing of Christ: oh the comfort of a gracious soule, in the houre of death, that hath made its peace with God: when the King of feares, death, shall looke with a gastly terrible looke upon men, that have not made their peace; but to the other, it is the end of misery, the inlet to eternall happiness, *Blessed are those that dye in the Lord, in the peace of the Lord, They rest from their labours,* from the labour of sinne, of callings, of afflictions, there is no resting till then. Saint Paul himselfe was troubled with the remainders of sinne, with afflictions, and troubles of his calling, but blessed are they that dye in the peace of God in Christ, they rest from their labours. And after death, what comfort are those in, that have made their peace with God in Christ? then their Saviour is to be their Judge, hee that makes intercession for them in heaven, will be their Judge, and will the head give sentence against the members, the Husband, against the Wife and Spouse? oh no; therefore the godly have comfortable and sweet thoughts of those blessed times, that astonisheth wicked men, they have a glorious expectation of the times to come, they cannot thinke of death and judgement (when their soules are in a good frame) without much comfort; *Lift up your heads, for your redemption drawes neere.* Therefore let us not conceive sleightly of this peace, it is not a freedom from petty ills, and an advancement to a little good, but it is a freedom from ills, that

that are above nature, from the wrath of God, before which no creature can stand, no, not the Angels themselves, from hell and damnation, the curse of God, from the Kingdome of Satan, it is a freedome from that condition, that all the powers of the world shall tremble at: how can they stand before the anger of God? and it is an advancement to the greatest good, a freedome from bondage, and an advancement to son-ship; therefore let us have high thoughts of this *peace*, as the Angels had, when they sang, *Glory to God on high, on earth peace.*

*Good will towards men.*

Divers Copies have it otherwise, *On earth peace, to men of good will*; some have it, *Good will towards men*; the sence is not much different: *Peace on earth, To men of Gods good will, of Gods good pleasure*; that God hath a pleasure to save, or *Good will towards men*, of Gods good pleasure, *peace on earth*, to men of Gods good will and pleasure, or Gods good pleasure towards men.

*Good will towards men.*

This is the spring and roote of all: the Angels begin with, *Glorie to God*, and then they come to *peace among men*, because without peace and reconciliation with God, the heart of man cannot be enlarged to glorifie God: the Angels would have men glorifie God, as well as themselves,

V

therefore

Peace comes  
from grace,

therefore they desire peace on earth; that God may be glorified in heaven. Now there is no peace, but issues from grace, grace is Gods free good will and pleasure, therefore the Angels say, *Good will towards men.*

The holy Apostles, they could not have better teachers for their salutations in their Epistles, then to learne of the Angels, as you have Saint Pauls Prefaces, the same with this Evangelicall celebration, and gratulation here to men, *Grace, mercy, and peace;* so here, *Peace on earth, good will towards men;* onely the Apostles they begin, *Grace and peace,* and here the Angels, *Peace and grace;* but the meaning of the Angels and Apostles, is all one: for the Angels, when they wish *peace on earth,* they goe to the spring of it, *Good will towards men;* the Apostles, they begin with grace, the spring, and then goe to peace after.

*Good will towards men.*

The words need not further to be explicated, there is no great difficulty in them, the points considerable are these.

God now hath a gracious good will towards men.

This good will, is the foundation of all good.

And this is founded upon Christ.

The first of these I will but touch, because it doth but make way to the other.

God shewes now good pleasure towards men.

The love that God beares towards man, hath divers names, from divers relations; as it is a propension

Gods good  
pleasure to  
men.

propension in him to doe good, so it is love. As it is his free, so it is his good pleasure or grace, as it is to persons in miserie, it is mercy. The fountaine of all is love. But as the object is diversely considered, so the termes be divers, good pleasure and grace imply freedome in the party loving, and mercy implies misery in the party loved.

Now this free good will and grace, it is towards Men, towards man-kind, hee saith not, towards Angels; it is more towards men, then (even) to good Angels (in some sort,) for now man is taken to be the Spouse of *Christ*, good Angels are not so: neither is it good will to evill Angels, for their state is determined, there is no altering of their condition: therefore God is called *Philanthropos*, not *Philangelos*; and the Scripture calls this *Philanthropia*, the love that God hath shewed to men in *Christ*. Therefore wee should have thoughts of God, as gracious, loving our nature, more then the Angelicall nature in some respects.

And learne this for imitation, to love mankind. God loved mankind, and surely, there is none, that is borne of God, but hee loves the nature of man, wheresoever hee finds it, hee will not stand altogether, whether it be good or bad, &c. But because we are now in the way, and our state is not determined, and because God loves the nature of man, therefore every man that hath the Spirit of God, loves mankind, he will labour to gaine Turkes, or Indians, &c. if

To love mankind,



Gods good  
will, the  
ground of all  
good.

Gods love  
independent.

Deut. 7. 8.

Covenant  
of grace.

hee can, because hee loves the very nature of man, but I passe from this point to the second.

This *in bonum*, Good will of God, to restore lapsed man, by the sending of his Sonne, is the ground of all good to man, and hath no ground but it selfe.

Gods grace and love to the creature, is altogether independant, in regard of the creature, God fetcheth not reasons of his love from the creature, but from his owne bowels. What can he foresee in persons that were dead? nay, in persons that were in a contrary disposition to goodnesse? there is nothing but enmity in our nature, to supernaturall goodnesse, can God foresee grounds of love in enmity?

As *Moses* tells the people of Israel in divers places, *Deut. 7.* and *8.* That it was not for any foresight of good in them, they were the stubbornest people under heaven; therefore God to shew his free love, hee chose a stubborne people, and singled them out to be the object of his mercy: so God oftentimes takes the unlikeliest men in the world, and passeth by many, otherwise of sweete natures: so wee see, even the meanest themselves, they are of Gods free mercy and love.

We have whatsoever we have, by vertue of the covenant: for what could wee looke for from God but in covenant, wherein hee hath bound himselfe? now since the fall, this covenant is called, the covenant of grace: *That now, if wee be- lieve*

lieve in Christ, we shall not perish, but have life and salvation: in all the parts of it, it is of Gods free grace and good pleasure. What is the foundation of the covenant? Christ, Christ is of free grace, God so loved the world, that hee gave his onely Sonne. There is nothing freer then gift, Christ is a gift, the greatest gift, he came freely from God, he gave him to death for us all, Rom. 8.

Foundation  
of the cove-  
nant free.

And then whatsoever good thing wee have in Christ, it comes freely too, hee that gave Christ freely, shall he not with him give us all things too?

Rom. 8.  
All good by  
Christ free.

Then the very grace to keepe the covenant, repentance, and faith, they are the gift of God, I will take away your stony heart, and give you new hearts, and cause you to walke in my statutes; I will circumcise your hearts: so the grace to walke in the covenant of grace, it comes from God, God doth his part, and ours too, to shew not only, that the covenant of grace is a covenant of wondrous love, to give us grace here, and glory hereafter: but that the foundation is of grace, and the performance on our part is of grace: nay, it is of grace, that hee would enter into covenant at all, hee humbled himselfe wondrously, to vouchsafe to enter into covenant, it was humiliation on Gods part, and exaltation to us, therefore as it is in Zacharie, we may crie, Grace, grace, there is nothing but grace, and free love, in the whole carriage of our salvation.

If whatsoever good come to man, be meerey from Gods good will; let us emptie our selves,

To empty our  
selves.

and give him the glory of all ; it is easily spoken and heard , but not so easily done , for man naturally is proud , and for flesh and blood , to be brought to goe out of it selfe , and acknowledge nothing in it selfe , to give the glory of a l goodnesse , and happinesse to Gods free grace , and goodnesse , it is hard to bring proud nature to doe this , but wee must begge grace of God , to worke our hearts to this , more and more , to empty our selves of our selves , and to give God the glory of all : But,

I come to the last point , because I would end this Text at this time.

Gods free  
love onely in  
Christ.

*This free love and grace of God , it is onely in Christ.*

Therefore the Angels pronounce it now at the birth of *Christ* , *Good will to men* . All these agree very well , *Christ* s free grace , and faith . For what wee have by grace , wee have onely by *Christ* , because hee hath given satisfaction to Gods Justice , that so grace may be conveyed , and derived unto us without prejudice to any other Attribute in God , and then the embracing power , and grace in us is fait : so these three agree , I say , whatsoever wee have from Gods free love now , wee have it in *Christ* : the free love of God is grounded in *Christ* , wee in our selves , especially considered in the corrupt masse , cannot be the object of Gods love , God cannot looke upon us , but in him , the best beloved first ; therefore all is *Christ* , in the carriage of it , wee are elected in *Christ* , called in *Christ* , justified by *Christ* ,

Christ, sanctified by the Spirit of Christ, glorified in Christ: wee are blessed with all spirituall blessings, in heavenly things in Christ. This is my beloved Sonne, I am well pleased in him, it is the same word there, *in whom I delight*, Isay 42. Out of which the Father takes his speech, *This is the Sonne I delight in*. Now, all Gods delight, is first fixed in his Sonne, and in us, because we must have Communion with the Sonne: so the first object of Gods free love is Christ, and then he lookes upon us in him.

The Trinitie have a wondrous complacencie in looking upon mankind: now in Christ, God loves us, as redeemed by Christ, Christ loves us as elected by the Father, and given by the Fathers choyce, to him to redeeme; the Holy Ghost hath a speciall liking to us, as seeing the love of the Father in chusing us, and of the Sonne in redeeming us. And surely if wee would see likewise, those sweet interviewes, of God the Father, Sonne, and Holy Ghost; it should be our maine delight too, to see how God hath chosen us, and given us to Christ to save; how Christ hath redeemed us, from this very respect, that the Father hath chosen us, and given us to him, as it is in *Iohn 17. Thine they were, thou gavest them me*; and how the Holy Ghost is a Spirit of communion, the *Communion of the Holy Ghost*, that hath communion with the Father, and the Sonne, and issues, and proceedes from them both; how he witnesseth this love to our soules, and applies it to us; the Holy Ghost applies all, the

*Iohn 17.*

Father decreed and ordained all, the Sonne workes and dispenseth all; the consideration of the point is wondrous comfortable.

Whatsoever good will the Father hath to us, it is as we are in *Christ*.

And why in *Christ*?

Because *Christ* is the first thing that God can love, hee is the onely begotten Sonne of God, whosoever is loved to glory in a spirituall order, is loved in the first beloved; *Christ* is loved of God, as the character of his owne Image: the Sonne represents the Father, he is loved of God, as Mediator by office, so God lookes upon us in *Christ*, as the *Sonne of his love*, so he is called by Saint Paul, *Coloss. 1.*

Then if wee consider our selves, this must be so, alas, wee are not objects of Gods love in our selves, nor cannot be, but in some other that is loved first; for what are wee? and what is the glory to which God loves us? To love such as wee, to such glory, and to free us from such misery due, it must be by another foundation then our selves, therefore Gods good pleasure is founded upon his Sonne *Christ*: this is a cleare point, the Scripture beates much upon it, hee is our elder brother, and wee must be conformed to him.

To make some use of it.

First of all then we see here, that all that are not in *Christ*, lye open to the vengeance, and wrath of God, his good will towards men, is onely in *Christ*.

Why Gods  
love to us is in  
*Christ*.

Col. 1.

*Use.*  
The misery of  
man out of  
*Christ*.

Again,

Againe, if all Gods good will and pleasure, be in *Christ*, as our high Priest, without whom we can offer no Sacrifice, as wee know whatsoever was not offered by the high Priest, it was abominable. Therefore wee should looke to God in *Christ*, love God in *Christ*, performe service to God in *Christ*, pray to God in *Christ*, give thanks to God in *Christ*, desire God in *Christ*, to make all things acceptable for *Christs* sake, because it is in *Christ* that God hath any good will, and pleasure to us.

It is a point of marvellous comfort, that Gods love and good pleasure, is so well founded as in *Christ*; hee loves *Christ* eternally, and sweetly, and strongly, is not Gods love to us the same? doth hee not love us, with the same love that hee loves his Sonne? he loves his mysticall body with one love, that is *Christ*, head, and members, *Iohn 17. That the love thou bearest to me, may be in them*; what a sweet comfort is this? God loves *Christ*, and me with one love, he loves me strongly, and sweetly, and constantly, as hee doth his owne Sonne: his love to me is eternall, because the foundation of it is eternall, it is founded upon *Christ*. The love of a Prince, if it be founded on a Favourite he loves dearly, must needs be firme, and strong. Now Gods love to *Christ*, is ardent, and strong, and sweet, as possibly can be conceived, therefore it is so to us, his good will to us being founded on *Christ*.

Why should a believer feare that God will cast him away? he will as soone leave his love to his

To looke to  
God in *Christ*  
in what wee  
doe.

Gods love in  
*Christ* ground  
of comfort.

Rom. 8.

his owne Sonne, as to us, if wee continue members of his Sonne, it is an undefeasable love: it is a point of wondrous comfort, *What shall separate us* (saith the Apostle, Rom. 8.) *from the love of God founded in Christ? neither things present, nor things to come, nor life, nor death, nor anything;* many things may sever the soule, and body, but there is nothing in the world, but sinne, that shall sever, either soule or body, from the love of God in *Christ*, because both body and soule, are members of *Christ*, therefore let us treasure it up, as a point wondrous comfortable.

How to know  
Gods love to  
us.

To come to an use of tryall, how shall wee know whether Gods good will be to us in *Christ*, or no? how shall I know that hee loves my person, that I am in the state of grace and love with him?

The holy  
Ghost testifi-  
eth Gods love.

The Holy Ghost must ascertaine this: for as the worke of Salvation was so great, that onely God could satisfie God, so the doubts of mans heart, and the guilt of his conscience, when it is upon him, and the feare of Gods wrath, upon just guilt, is such, that God must assure him, that God is reconciled to him, God the Sonne must reconcile God the Father, and God the holy Ghost, must seale and ascertaine this to the soule. The soule will never be quiet, before it see and know in particular, God reconciled in *Christ*; the Spirit that is God, that is above conscience, must seale it to the soule, being above conscience, he can set downe and quiet our conscience. Now this Spirit that worketh this in us,  
and



and assures us of Gods good pleasure, it alters and changeth our dispositions, that wee shall have a good pleasure in God, for there is a mutuall good pleasure, God hath a good pleasure in us as his, and we have a good pleasure in God, wrought by the Spirit; the Spirit not onely witnesseth, but worketh this sweet, and gracious disposition to God, God delights in us, and we in God, God delights in the Church above all things, the Church is his wife and Spouse, his body, his friends, his children, and those that have the Spirit of God, delight in them too: *Psal. 16. All my delight is in the excellent,* and in *Pro. 8. My delight is in the sonnes of men,* saith *Christ*; which he shewed, by taking the base nature of man upon him: so all that have the Spirit of *Christ*, delight in the Church and people of God, *All my delight is in the Saints on earth:* God saith, his delight is in his Church, *Hos. 2.* So all that have the Spirit of God, they delight in the people of God.

God delights in obedience, more then Sacrifice: Gods people that he delights in, they yeeld their bodies and soules a Sacrifice to God, *Rom. 12. They will seeke out what is well pleasing, and acceptable to God:* God accepts them in *Christ*, and he is acceptable to them in *Christ Iesus*, and they seeke out what pleaseth him, and is acceptable to him: as the sonnes of *Isaack*, sought out what might please their old father, what he could relish, so Gods children seeke out, what duties God reliseth best. Thankelgiving is a Sacrifice,

The Spiritual-  
ters mans dis-  
position to  
delight in  
God.

*Psal. 16.*

*Hos. 2.*

*Rom. 12.*

Psal. 51.

fice, with which God is well pleased: is it so? then they will seeke out, that that may please him; God by his Spirit, will worke in them a disposition, to please him in all things, therefore the people of God, are said, to be a *voluntary free people, zealous of good workes*, being set at liberty, the Spirit infusing and conveying the love, and good pleasure of God in *Christ* to them, it sets their wils at liberty, to devise to please God in all things, they have as *David* prayes, *Psal. 51. A free spirit*. As God, not out of any respect from us, but freely from his owne bowels loved us, and gave *Christ* to us, and delighted in us, so the soule freely without any base respects, loves God againe. Those therefore that doe duties for base aymes, and forced, as fire out of a flint, not as water out of a spring, that duties come not naturally and sweetly from them, God hath no pleasure in them, because they have none in God, but the good they do is extorted, and drawn from them.

Let us trie our selves therefore, if wee have tasted Gods good will towards us, wee will have a good pleasure to him againe, whatsoever is Gods pleasure shall be our pleasure, what pleaseth him, shall please us. If it please him to exercise us with crosses, and afflictions, and losses, what pleaseth God shall please me, for when hee hath once loved me freely in *Christ*, every thing that comes from him, tastes of that free love, if hee correct me, it is out of free love and mercie, all the wayes of God are mercy and truth, his way

way of correction and sharp dealing, it is a way of love, and free mercy, therefore, if it please him, it shall please me, my will shall be his will.

Again, if wee finde the free love of God to us in *Christ*, it will quicken us to all duties, and strengthen us in all conditions, but these evidences shall suffice; let us search our hearts how we stand affected to God, and to the best things wee delight in them, if God delight in us.

Love of God quickeneth to dutie.

And if wee doe not find our selves yet to be the people of Gods delight, towards whom, God hath thoughts of love, (as the Prophet speaks) what shall we doe?

Direction to those that find not Gods love to them.

Attend upon the meanes of salvation, the Gospell of peace, and reconciliation, and wayte the good time, and doe not stand disputing: this is that that hinders many, their disputing and cavilling, that perhaps God hath not a purpose to save me, and that the greatest part of mankind goe the broad way, &c. Leave disputing, and fall to obeying: God hath a gracious purpose, to save all that repent of their sinnes, and believe in *Christ*, this is Gospell, *I will leave secret things, they belong to God, revealed things belong to me*; I will desire of God his Spirit, to repent of my sinnes, and to believe and cast my selfe in the armes of his mercy in *Christ*, and then let God doe as hee please; if I perish, I will perish in the armes of *Christ*: let us labour to bring our hearts to waite in the use of the means, for Gods good Spi-

Greatnesse of  
sin hinders not  
Gods love.

1 John 4:10

To have a  
good conceit  
of God.

fit to enable me to see my state by nature, and to get out of it, by casting my selfe upon Gods love in *Christ*.

And object not the greatnesse of any sinne, to hinder the comfort of Gods mercy, it is a free mercy, the ground of it is from himselfe, and not from thee. It was free to *Manasses*, that had sinned, no man more, being a King, and being the sonne of a good father, his sinnes spread further then ours can doe, answerable to the greatnesse of his person; being an infinite and free mercy, it extends to the greatest sinners: let no man pretend any sinne or unworthinesse, if he seriously repent, if any sinne or unworthinesse could keepe it backe, it were something, but it is a free mercy and love from Gods owne bowels in *Christ*.

And consider how God offers this in the Gospel, and layes a command, it is thy duty to have a good conceit of God in *Christ*. We ought not to suspect a man that is an honest man, and will God take it well at our hands to suspect him, that he is so, and so? he makes a shew of love and mercy in *Christ*, but perhaps he intends it not: put it out of question by believing: if thou have grace to believe the mercy of God in *Christ*, thou makest thy selfe a member of *Christ*, and an heire of heaven: thou questionest, whether thou be one that *Christ* died for or no? believe in him, and obey him, and thou puttest that question out of question: thou doubttest whether God love thee, or no? cast thy self upon the love of God in *Christ*,  
and

and then it is out of question: whosoever hath grace, to cast himselfe upon the free love of God, he fulfils the covenant of grace: stand not disputing and wrangling, but desire grace to obey, and then all questions concerning thy eternall estate, are resolved, all is cleare.

If these things will not move you, then let all men know, that live in a sinfull condition, that they had better have lived in any part of the world, then in these glorious times, and places of light: for when they heare the love of God in *Christ*, laid open to them, if they will come in, and receive *Christ*, and cast themselves upon him, and be ruled by him, and they will not, it shall be easier for *Sodom* and *Gomorrah*, for *Jewes*, and *Turkes*, and *Pagans*, and those that worship Devils, then for us: for when God offers his free love and mercy in *Christ*, if we will entertaine it, and we will none of it, then justice alone shall not condemne us, but mercy shall condemne us, wee will none of mercy. There is not the worst man, but would have pardoning mercy; hee is content to have God pardon his sinne, but hee will not take the whole mercy, and love of God in *Christ*, curing, healing mercy: there are those that live in filthy courses, in prophanenesse, in swearing, &c. it is food to them to be malicious, to deprave the best things: Serpents feed on poison. They are content to have their sinnes pardoned; if God will let their filthy nature alone, their poisonfull, blasphemous disposition, that exalts it selfe against God, and let them goe on in their

Danger of neglecting Gods offer.

Mistake in applying Gods mercy.

their course, they will have one mercy, but not another; but wee shall never be sayed without entire mercy, healing as well, as pardoning, whom God loves, hee doth not onely pardon their sinnes, but heales their nature, and makes it like unto *Christ*, holy and pure.

Those that have not the Spirit in them, desiring altering, and changing, and healing grace, as well as pardoning grace, they are hypocrites.

Let us remember this especially, because it is most usefull, and most men are deceived in this, they thinke, oh God is mercifull, and his love is free in *Christ*, and though I be unworthy, yet God will have mercy upon me; but hast thou a secret desire, to partake of Gods whole mercy and love, to make thee good as well as to make thee his sonne, and intitle thee to heaven, to have thy nature altered, to see the deformity of sinne, and the beauty of grace? if thou hadst rather to have the Image of God upon thee, more then any favour in the world, that thou hadst rather be freed from the bondage of sinne, then any other deliverance? if it be thus, thy state is good.

Study *Christ*  
daily.

To hasten, considering Gods free love, opened now in *Iesu Christ*, I beseech you, let us study *Christ*, and labour to get into *Christ*, daily more and more, that wee may be members of *Christ*, and desire God, daily more and more, to reveale himselfe in *Christ* to us, that wee may see his face in *Christ*, that wee may know him, in the

the sweet relations, hee hath put on him in the Gospell.

To know God in generall as a Creator, and doing good, &c. the Heathens did that by the light of nature, but we should labour to see him in the face of *Christ*, that is, to see him appeased, and loving us, wishing us well, concerning eternall glory, that must be by the light of the Gospell, and by the Spirit: therefore in hearing of the Word, and reading, and meditating, desire God above all, to reveale by his Spirit, his gracious face in *Christ*, that in *Christ* we may see him as a Father, as a Husband, as a friend, in those sweet relations of love that he hath taken upon him. It should be our daily desire of God, to manifest his love more to us in *Christ Iesus*, then in any other fruit of his love: for there be common fruits, as to give us health and friends, and liberty, and quiet government, which are great favours, that wee see denyed to many nations: oh! but the soule that is touched with the Spirit of God, and the sence of his owne condition by nature, is thus disposed; Lord, I desire, that thou wouldest shew the fruits of thy love to me, but I desire not so much those common fruits, that the reprobates may have as well as I, oh! shew me by thy holy Spirit, that thou hast a particular, and peculiar love to me in *Christ*, and for this end, give me grace to know the mystery of *Christ*, more and more, and the mystery of my natural corruption; that knowledge, that may drive me to make much of thy love, and grace in *Christ*.

Begin the Spirit of revelation.



Now, the Spirit, that knowes the deepe things of God, the depth of Gods love to any one in particular, and the depth of our hearts, if we begge the Spirit, to reveale the good pleasure of God to us; in time God will shew unto our soules, that he delights in us, and that he is our salvation, this shewes, that the soule is in an excellent temper, that it sets a right price and value on things, that it priset h Gods favour above all things, that is the nature of faith, for what is faith? onely to believe in generall, that *Christ* dyed, &c? No, but to esteeme Gods love better then all the world: for Gods love is entire in pardoning, and curing too, by this the soule is raysed up, to esteeme the love, and mercy of God, in pardoning, and healing sinne, above life it selfe, *Psal. 63. Thy loving kindnesse is better then life.*

*Psal. 63.*

Gods love  
fruitfull.

To conclude all with this one motive, the loving kindnesse of God, when wee have it once, it is no barren complementall kindnesse, it is a loving kindnesse, that reacheth from everlasting to everlasting, from Gods love, in chusing, to his love, in glorifying us: it is a love that reacheth to the filling of nature, with all the happinesse it is capable of. In this world, in all misery, one beame of Gods loving kindnesse, will scatter all clouds whatsoever: what raised the spirit of *Daniel* in the Lions Den, of the three young men in the midst of the Furnace, of *St. Paul* in the Dungeon? the beames of Gods love in *Christ*, brake into the prison, into the Dungeon, a few beames of that, will enlarge the heart

heart more, then any affliction in the world, can cast it downe. It is excellent that *Moses* saith, *Deut. 33.* *The good pleasure of him that dwelt in the bush, &c.* You know that God appeared in the bush, when it was flaming, the flaming bush shewed the state of Israel, in the midst of the Furnace of persecution, yet notwithstanding, the bush was not consumed, why? because the good will of God was in the bush; so let us be in any persecution, put case wee be like *Moses* bush, all on fire, yet the fire shall not consume nor hurt us, why? the good pleasure of him that dwelt in the bush is with us, in *Isay, 43.* *I will be with thee in the fire, and in the water*, not to keepe thee out, but I will be with thee in it; so that in the greatest persecutions that can be in the fiery tryall, as *Saint Peter* calls it, the good will of him that dwelt in the bush will be with us, so that we shall not be consumed, though we be in the fire; afflicted, but not despaire, why? the good pleasure of God dwells in the bush, in the Church; in the midst of afflictions, and persecutions, he is with us; who can be miserable, that hath the presence of God, the favour and goodwill of God? but this shall be sufficient for this time, and Text.

*Deut. 33.*

*Isay 43.*

FINIS.



THE  
CHVRCHES  
RICHES

BY  
CHRIST SPOVERTY

By  
*The late Learned and Reverend Divine,*  
RICHARD SIBBS,  
D. in Divinitie, Master of Katharine Hall  
in Cambridge, and sometimes Preacher  
at Graies Inne.

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LUKE 9. 58.

*The Sonne of man hath not where to lay his head.*

EPHES. 2. 7.

*That in the ages to come he might shew the exceeding riches of  
his grace, &c.*

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LONDON,

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# REVIEWS

## OVERVIEW

THE following is a list of the reviews of the book "The History of the United States" by John F. Kennedy, published by the University of Chicago Press.

The book is a comprehensive history of the United States, covering the period from the early colonial years to the present. It is written in a clear and concise style, and is suitable for both students and general readers.

The book is divided into three main parts: the first part covers the early colonial years, the second part covers the period from the American Revolution to the Civil War, and the third part covers the period from the Civil War to the present.

The book is a valuable addition to any library, and is highly recommended for all those interested in the history of the United States.



# THE CHVRCHES RICHES

By  
CHRISTS POVERTY.

2 COR. 8, 9.

*For yee know the grace of our Lord Iesus Christ, that  
though hee was rich, yet hee became poore for your  
sakes, that yee through his poverty might bee rich.*



THE nature of man is  
very backward to doe  
good, our hearts being  
like to greene wood  
that hath but a little  
fire under it, that must  
bee continually blowne  
up : so those sparkes of  
grace that are in us must  
bee stirred up. Therefore the Apostle being to

*Simile.*

Scope of the  
words.

A a 2

stirre

stirre up these Corinthians, to beneficence, and bounty towards the poore, he labours to enforce it by many reasons, in this, and the next Chapter. Man being an understanding creature, God would have what we doe in matters of religion to proceed from principles, becomming men, and Christians; therefore he sets us upon duties from reasons: and because examples together with reasons are very forcible, therefore the Apostle after many forcible reasons to bee liberall to the Saints, hee joynes examples, first of the *Macedonians* that were a poorer people, then the *Corinthians* to whom the Apostle now wrote. But because people are not so comfortably lead by the example of equalls, or inferiours, they thinke it a kinde of upbraiding of them; accounting themselves as good, or better then they: therefore the Apostle leaves exhorting them from the example of the *Macedonians* that were poorer, and propounds an example beyond all exception, the example of *CHRIST* himselfe; hee stirres them up to bounty, and goodnesse, by the example of him, who is goodnesse it selfe; *you know the grace of our LORD IESUS CHRIST, who though he were rich, he became poore, &c.* As if hee should have said, if the example of the poore *Macedonians* will not moove you to give bountifully, yet let the example of our *SAVIOUR*; hee was rich, yet hee became poore to enrich you, therefore you must not thinke much to bestow somewhat on his poore members.



Examples have a very great force in moving, especially if they bee examples of great persons, and those that love us, and we them, and that are neare us. The example of CHRIST it is the example of a great person, and one that loves us, and whom wee ought to love againe, therefore the Apostle propounds that.

Hee might have alleaged the precept of CHRIST: there are many commands that CHRIST gives of bounry, and liberality to the poore; *Bee mercifull as your heavenly Father is mercifull; and give freely looking for nothing againe: and the poore yee shall have alwayes with you.* But because example hath a more allureing power, it moves more freely: precepts have a more compelling force: therefore herein hee followes the streame of our disposition which rather desires to bee easily drawne, then to bee forced, and pressed, hee brings not the precept but the example of CHRIST; *For you know the grace of our LORD IESUS CHRIST, &c.*

The poynts considerable in the words are. First of all, that

*Christ was rich.*

There is no question to be made of this truth, Christ was rich, because hee was the second

Aa 3

Person

Examples forcible.

Example more prevalent then precepts.

Doct. I.  
Christ was rich.

Riches what?

Psal. 24.

Person in Trinity, the Sonne of God, the Heire of heaven, and earth, rich every way: When he was poore, he was God then, though he covered his God-head with the vayle of humanity, with our base and beggerly nature that he took upon him, hee was alway rich. But especially this hath reference to what he was before he tooke our nature, hee was rich, because hee was God, and indeed God onely is rich to purpose, independently, and eternally rich. Riches imply (amongst other things) plenty, and plenty of precious, and good things, and propriety, they must bee good things that are our owne. Christ had plenty of excellent things, and they were his owne, hee was not onely rich in treasure, as he saith, *gold is mine, and silver is mine*, but heaven and earth that containes all treasures are his: *The earth is the Lords, and the fulnesse thereof*, and it is he that made the heavens; hee that made heaven and earth must needs be rich, nay, if there were neede, he can make a thousand heavens, and earthes, hee is not onely mighty, but Almighty, not onely sufficient, but al sufficient, he can doe what may be done, he can doe what he hath done, and more then he hath done, and more then we can conceive, hee can remove all difficulties that hinder him, he is rich in power, and wisdom, every way. The poynt is very large, but it is not so pertinent to the text to shew what hee was in himselfe, but what hee was for our sakes, therefore I will bee shorter in it.

Hence

Hence then you see that Christ was, before hee was exhibited, hee did good before he appeared, hee was rich before he tooke our nature upon him, hee was God before hee was man: Against the cursed heresie of *Arius*, (which I will not now rake up againe) but undoubtedly you see here a good ground of that grand Article of our Faith, Christ was God before hee tooke our nature: He came, therefore he was before he came, he was sent, therefore he was before he was sent, hee was God, before hee was God manifest in the flesh; In *Philip. 2. 6.* it is largely, and excellently set downe. *Let the same minde be in you that was in Christ Iesus, Who being in the forme of God, thought it no robbery to be equall with God, but hee was made of no reputation, hee tooke upon him the forme of a servant, and was made in the likenesse of man, hee was found in the fashion of a man, he humbled himselfe; and became obedient to death, even to the death of the Crosse, therefore God hath highly exalted him, and given him a name above all names.* It is a large Comment, and explication upon this text, *hee was God, hee thought it no robbery to be equall with God.*

The Divels (which were Angels before they fell) would be Gods by usurpation, and robbery, they were not content in the place they were in, but they would be Gods, independent of themselves, it was robbery for them to doe it, therefore from that high place of excellency they were throwne downe to the low-

Christ God before he was man.

*Arius.*

*Phil. 2. 6.*

est hell, of Angels they became Divels ; but Christ was God, not by usurpation, and robbery against Gods will, but he was God by nature, hee was rich by nature, hee thought it no robbery, no disparagment, no usurpation to be equall with God, hee did God no wrong in it. Therefore when hee became man, hee was not cast into these inferiour parts of the world, to punish him, as if hee had beene an usurper ; but it was a voluntary taking of our nature on him, *being rich he became poore, and being in the forme of God, he made himselfe of no reputation* ; If hee had usurped his Divinity, his abasement had beene violent against his will ; you see then that *Christ* was rich, he was God.

Christ a Mediator from the beginning.

Therefore before hee tooke our nature upon him, hee was Mediator from the beginning, he was *yesterday, to day, and to morrow, and the same for ever*, as the Apostle saith, *He was, and is, and is to come*, hee was the *Lambe slaine from the beginning of the world* : For howsoever he tooke our nature upon him, and paid the debt, yet he undertooke the payment before the beginning of the world. A man may let a prisoner loose now, upon a promise to pay the debt a yeare after : so Christ undertooke to take our nature and to pay our debt in the fulnesse of time ; by vertue therefore of his future incarnation, hee was an effectuall Mediator from the beginning of the world. As we have now the fruit of his mediation though his death bee past, the act is past, but the fruit remaines : so that hee was a Mediator

Simile.

Mediator before hee came in the flesh, because hee undertooke to his Father to discharge the office.

But Christ being God, was it needfull that he should become poore, might not an Angell, or some other creature have served for the worke?

No, God being rich must become poore, or else hee had not beene able to bring us backe againe to God; It is an act of Divine power to bring us backe againe to God, and hee that shall settle us in a firmer state then we had in *Adam*, must bee God; To stablish us strongly, and to convey grace unto us, to make our state firme, onely God can doe it. There is some things in the mediation of Christ that belongs to ministry, and some things to authority; those that belong to Ministry was to bee a servant, and to die, and that he must bee man for; but there are some things belong to authority, and power, as to bring us backe to God, to convey his Spirit, to preserve us from Sathan our great enemy, for these workes of authority, it was requisite he should be God. In a word, the greatnesse of the ill we were in, required it: who could deliver us from the bondage of Satan, but God? he must bee stronger then the strong man that must drive him out: who could know our spirituall wants, the terrours of our conscience, and heale, and comfort them, but God by his Spirit? Who could free us from the wrath of the great God, but he that was equall with God?

And then in regard of the great good wee have

*Quest.*

*Answ.*

Our Mediator must be God.

1 For the greatnesse of the ill wee were in.

2 In regard of the good wee have by him.

have by him, to restore us to friendship with God, and to preserve us in that state, to convey all necessary grace here, and to bring us to glory after, it was necessary he should bee God; therefore he was rich, and became poore; It is rather to bee admired then exprest, the infinite comfort that springs hence, that hee that hath undertaken to reconcile us, to make our peace, to bring us to heaven, is God the second person in Trinity.

All the three persons had a hand in this worke, God the Father sent him, and the Holy Ghost sanctified that masse that his body was made of; but hee himselve wore the body. The father gives his sonne in Marriage, the Sonne married our nature, and the Holy Ghost brings them both together, hee sanctified our nature, and fitted it for Christ to take, so though all three persons had a worke in it, yet God the second person of rich became poore; And indeed who was fitter to bring us to the love of God, then he that was his beloved Son? who was fitter to restore us to the Image of God, then he that was the Image of God himselve? and to make us wise, then hee that was the wisdom of God himselve? there was infinite wisdom in this; I will not be larger in that poynt; Christ was rich.

The next thing I observe is this, that

*Christ became poore.*

The poverty of Christ reacheth from his incarnation

*Doct. 2.*

Christ became  
poore.

carnation to his resurrection, all the state of his humiliation, it goes under the name of his poverty; the resurrection was the first step or degree of his exaltation, hee wrought our salvation, in the state of humiliation, but hee applies it in the state of exaltation. The incarnation of Christ it was an exaltation to our nature, to be united to God, to the second Person in Trinity; It was a humiliation of God, for the divine nature to stoope so low as to be vayled under our poore nature, so that God could stoope no lower then to become man, and man could bee advanced no higher then to bee united to God, so that in regard of God, the very taking upon him of our nature, it was the first degree and passage of his humiliation.

But when did he take upon him our nature? He tooke it upon him after it was fallen, when it was passible, obnoxious to suffering, not as it was in innocency free from all misery, and calamity; but when it was at the worst. And he not onely tooke our nature, but our condition, *hee tooke upon him the forme of a servant*, hee was not onely a servant in regard of God, but in regard of us; for hee came into the world not to be *ministred unto*, but to *minister*, he tooke upon him our nature when it was most beggerly, and w<sup>th</sup> our nature he tooke our base condition. Nay that is not all, he tooke upon him our miseries, all that are naturall, not personall, he tooke not the Leprosie, and the Gout, &c. but hee tooke all the infirmities that are common to the nature of

1 He tooke our nature.

2 Our nature fallen.

3 Our Condition.

4 Our miseries



of man, as hunger, and thirst, and wearinesse, he was sensible of griefe.

Our finnes.

How farre  
Christ tooke  
our finnes.

*Simile.*

*Simile.*

He tooke upon him likewise our finnes, so farre as there is any thing penall in sin in respect of punishment. You know there is two things in guilt, there is the demerit, and desert of it, and there is an obligation to punishment: now the obligation to punishment he tooke on him, though the merit, and desert he tooke not: *hee became sinne*, that is, by sinne hee became bound to the punishment for sinne, hee tooke not the demerit; for in respect of himselfe he deserved no such death as he underwent. To cleare this a litte further, hee tooke upon him our nature, that he might become sinne for us, he tooke upon him the guilt as farre as guilt is an obligation to punishment. The sonne of a Traytor, he looseth his fathers lands, not by any communion of fault, but by communion of nature, because hee is part of his father: so Christ tooke the communion of our nature, that hee might take the communion of our punishment, not of our fault; as the sonne is no Traytor, but because hee is part of his father, that was a Traytor, by his nearenesse, and communion with his father, he is wrapped in the same punishment.

In a City that is obnoxious to the Kings displeasure, perhaps there are some that are not guilty of the offence that the body of the City is, yet being all Citizens, they are all punished, by reason of their communion: so in this respect  
Christ

CHRIST became poore, hee tooke upon him our nature, and by communion with that nature, hee tooke upon him whatsoever was penall, that belonged to sinne, though he tooke not, nor could take the demerit of sin.

*Hee was made sinne for us* ; wee cannot have a greater argument of Christs poverty, then to bee made sinne for us, sinne is the poorest thing in the world, and the cause of all beggery, and poverty, and misery: hee was made under the law, and so became a curse for us; hee was made sinne, a sacrifice for our sinne. In particular, hee was borne of a poore Virgin, and instead of a better place, hee was laid in an Inne, and in the basest place in the Inne, in the Manger. As soone as hee was borne, his birth was revealed to poore Shepherds, not to Emperours, and Kings, not to *Cesar at Rome*. Then presently after his birth hee was banished together with his mother into *Egypt*. When hee came home againe, hee was faine to be beholding to a poore woman for a cup of water, *Ioh. 4.* when hee was thirsty. Againe, when hee was to pay tribute, he had not wherewith to pay it, but was faine, (as it were) to be beholding to a fish for it. And though he made heaven, and earth, yet hee had no habitation of his owne; *The Foxes had holes, and the Birds of the ayre had nests, but the Sonne of man had not where to lay his head.* When hee was to ride in pompe to *Ierusalem*, he had not a beast of his owne, hee was faine to send for, and ride upon another mans Ass, all his life it was a state of poverty.

Particulars of  
Christs poverty.

*Iohn 4.*

He

He was poore in death especially: for when life is gone, all is gone, *he gave himselfe to death for us*: in death hee was poore every way, they stripped him of all his cloathes, hee had not so much as a garment to cover him: he was poore and destitute in regard of freinds, they all forsooke him when hee had neede of them most of all, as he foretold that they all should leave him. And as hee was thus poore in respect of his body, and condition; so he was poore in soule (in some respects) and indeed the greatest pouerty was there: for the greatest riches that Christ esteemed, it was the blessed communion that hee had with his father, which was sweeter to him then all things in heaven, and earth, when his father hid his face from him, that he felt his displeasure (becomming our surety) in the garden before his death, the sence of Gods displeasure against sin affected him so deeply, that he sweat water and blood, he was so poore (wanting the comfort of his fathers love) that an Angell, his owne creature was faine to come, and comfort him. And at his death when he hung upon the Crosse (besides the want of all earthly comforts) wanting the sence of that sweet love that he alway enjoyed before, it made him cry out, *my God, my God, why hast thou forsaken me?* not that indeed God had forsaken him, in regard of protection, and support, or in regard of love, and favour; but in regard of solace, and comfort that he felt before, in regard of the sence of divine justice being then upon him that stood surety for sinne. When he was dead he had no Tombe of his own

to lie in, hee was faine to lie in another mans Tombe, and then he was held under the captivity of the grave three dayes, so that from his birth to his death, there is nothing but a race of poverty.

And (which adds to this abasement of Christ) it was from an excellent condition to so low a state; as we say, It is a miserable thing for a man to have beene happy, it makes him more sensible of his misery, then in other men; for Christ who was alway in the presence, and favour of heaven, to come into the Virgins wombe, for him to stand in neede of the necessities of this life, for life to die, for riches to become poore, for the glory of heaven, and earth to be abased, for the Lord of all to become a servant to his owne servants, it must needs bee a great abasement to him that was so highly advanced to become so poore.

But though Christ became thus poore, yet hee ceased not then to bee rich, but that his riches was vayed with our flesh. The Sunne though he bee kept from our sight by clouds, he is the Sunne still, and hath his owne proper lustre still, hee is as glorious in himselfe as ever he was, though he be not so to us: so Christ vayed his divinity under our humane nature, and under our misery, hee became man, and a curse, therefore though hee were *the Sonne of righteousness*, glorious in himselfe, yet to appearance he was otherwise, *he became poore.*

The Papists would have him a begger. *Bellar. mine* to countenance begging Friars, would have Christ to bee so; it is a disgracefull false conceit. If wee divide his life before hee was thirty yeares old

Aggravatiō of  
Christs pover-  
ty.

Christs riches  
vayed in his  
poverty.

*Simile.*

Christ no beg-  
ger.  
*Bellarmino.*

old that hee was invested into his office, hee lived with his parents in that calling, and submitted to them, he was no begger; afterward hee lived by ministring the Word of God, and this was not *Eleemozinarie*, but honour: it is not Charity that is given to Governours (especially Ministers) it is not almes to receive temporall things for spirituall, but it is due. Besides, he had somewhat of his owne, hee had a bagge (and *Iudas* was good enough to carry it) hee gave to the poore, therefore he was not a begger: for he that came to fulfill the law would not breake the Law. The Law forbids beggers, it was one of *Moses* Lawes. *There shall not bee a begger among you*; so much briefly for that, *Christ was rich, and became poore.*

The next poynt, is the parties for whom this was.

*For your sakes.*

*Doct. 3.*  
Christ's poverty  
our riches.

Why doth not the Apostle say for our sakes, and so take himselfe in the number? He applies it to serve the Argument in hand, being to stirre up the *Corinthians* to bounty, hee tells them *Christ was poore for their sakes*, that they might bee assured of their salvation by *Christ*; that his example might be more effectuell: the example of those whom wee have interest in is effectuell, therefore he sayth, *for your sakes hee became poore.* This should teach us when we speak of *Christ* to labour for a spirit of application, to appropriate *Christ* unto our selves, or else his example will not move

us ; as without application wee can have no good by him, so we can have no comfort by his example, it is not prevalent, unless wee can say as the Apostle to the *Corinthians* here, for your sakes.

Again, for your sakes, not for himselfe, he became not poore to make himselfe richer, hee did not merit for himselfe, what neede hee ? for by vertue of the union of the humane nature with the God-head, heaven was due to him at the first moment, as soone as hee was borne ; what should hinder him ? had he any sin of his own ? No, there was nothing to keepe him from heaven, and all the joy that could be, in respect of himselfe : but he had our salvation to worke, he had many things to do, and suffer, and therefore of his infinite goodnesse hee was content that that glory that was due to him should be stayed, he became a servant to appease his Fathers wrath for us, and procure heaven for us, for us men, for us sinners, as it is in the ancient Creed, and as the Prophet saith, *to us a Child is borne, to us a Sonne is given* : for us he was borne, for us he was given, for us he lived, for us he died, for us he is now in heaven : for us *he humbled himselfe to death, even to the death of the Crosse, to a cursed death*. Therefore when we heare of *Christ's poverty*, let us think, this is for me, not for himselfe, & this will increase our love, and our thankfulness to him.

Again, it was for us, for mankind, not for Angels, for when they fell, they continue in that lapsed state for ever : this advanceth Gods love to us more then to those noble creatures the *Angels*, who remaine in their cursed condition to all eternity.

Not for himselfe.

Not for Angels.

Christ's poverty  
to make us  
rich.

*Quest.*

*Answ.*

*Quest.*

*Answ.*

What riches  
we have by  
Christ.  
1 Our debts  
discharged.

The end of Christ's becomming poore.

*That wee through his poverty might bee made rich.*

How are wee made rich by the poverty, and abasement of Christ?

By the merit of it, and by efficacy flowing from Christ: for by the merit of Christ's poverty, there issued satisfaction to divine justice, and the obteyning of the favour of God, not onely for the pardon of our sins; but favour, and grace to bee entituled to life everlasting: and then by efficacy wee are enriched by the power of his spirit, who altereth, and changeth our natures, and makes them like to the divine nature.

But more particularly, what be the riches that we have by the poverty of Christ?

First our debt must bee paid before wee could bee enriched, wee were indebted for our soules, and bodies, wee did owe more then wee were worth, we were under Sathans kingdome; therefore Christ discharged our debt. There is a double debt that he discharged, the debt of obedience, and the debt of punishment, Christ satisfied both, for the debt of obedience, he fulfilled the law perfectly, and exactly for us, and for the debt of punishment hee suffered death for us, and satisfied divine justice, so by his poverty wee are made rich, by way of satisfaction for our debts.

And not onely wee are made rich by Christ paying of our debts, but he invests us into all his owne riches, he makes us rich, partly by imputation, partly by infusion.

By



By imputation, his righteousness, and obedience is ours, his discharge for our debts is imputed to us, and likewise his righteousness for the attaining of heaven: hee having satisfied for our sinnes, God is reconciled to us, and thereupon wee are justified, and freed from all our sinnes, because they are punished in Christ: for the justice of God cannot punish one sin twice, so we come to bee reconciled, because we are justified, and we are justified from our sins, because Christ as a surety hath discharged the full debt.

We are rich  
by imputation.

And hence it is that wee are freed from all that is truly ill, from the wrath of God, and eternall damnation, and freedome from the greatest ill, hath respect of the greatest good: for what had we beene, if we had lien under that cursed condition? But Gods workes are compleat, hee workes like a God, therefore we are not onely freed from evill in justification, but intituled to heaven, and life everlasting.

By infusion.

And then hee makes us rich by infusion of his holy Spirit, by working all needfull graces of sanctification in us, for by vertue of Christs death the spirit is obtained, and by the spirit our natures are changed: so wee have the riches of holiness from Christ, the graces of love, of contentment, of patience, and courage, &c. *of his fulnesse we receive grace for grace*, grace answerable to the grace that is in him, the same spirit that sanctified his humane nature, and knit it to his divine, it sanctifieth his members, and makes them rich in grace, and sanctification, which is the best riches.

In prerogatives  
Adoption.

Then againe, wee are rich in prerogatives, we are the sonnes of God by adoption, *what love* (saith the Apostle) *hath the Father shewed that wee should be called the sonnes of God?* and this wee have by the poverty of Christ: whatsoever Christ is by nature, we are by grace; he is the Sonne of God by nature, we are his sonnes by grace, and being sons, we are heires, heires of heaven, and heires of the world, as much as shall serve for our good: all things are ours by verue of our adoption, because wee are Christs, and Christ is Gods: there is a world of riches in this, to be the sonnes of God.

Liberty to the  
throne of  
grace.  
*Ephes. 3.*

And what a prerogative is this, *that we have liberty, and boldnesse to the throne of grace*, as it is *Ephes. 3.* that wee have boldnesse to appeare before God, to call him Father, to open our necessities, to fetch all things needfull, to have the care of the King of heaven, and earth, to be favourites in the court of heaven? every Christian may now goe boldly to God, because the matter of distance, our sinnes which make a separation betweene God and us, they are taken away, and the mercy of God runns amaine to us, our nature in Christ standing pure and holy before God.

All things  
turned to  
good.

And then wee have this grand prerogative, that all *things shall turne to the best to us*: what a priviledge is this that there should be a blessing in the worst things, that the worst things to a child of God should bee better then the best things to others, that the want, and poverty of a Christian should be better then the riches of the world? because there is riches hid in his worst condition:

*Moses*

condition ; *Moses* esteemed the rebuke of *Christ* greater riches then the treasures of *Egypt*. A crosse, or the want of any blessing sanctified, is better then the thing enjoyed that hath not Gods blessing with it ; a Christian is so rich that hee is blessed in his very afflictions, and sufferings: it is a greater prerogative to have ill turned to our good, then not to have the ill at all. It is an argument of greater power, and of greater goodnesse, that God should turne the greatest ills, the greatest wrongs, and discomforts to the greatest good, as he doth to his children : for by them hee drawes them nearer to himselfe. Hereupon the Apostle sayth, *all things are yowres, things present, and things to come, &c.* reductively they are ours, God turnes them to our good, he extracts good to us by them all ; good things are ours in a direct course, and other things by an over-ruling power, are deduced to our good, contrary to the nature of the things themselves. What, did I say all things are ours ? yea God himselfe is ours, and he hath all things, that hath him that hath all things : now in *Christ*, God himselfe is become ours, *all things are yours, you are Christs, and Christ is Gods*, and *Rom. 5. 10.* we rejoyce in God, as ours, if God be ours, his allsufficiency is ours, his power is ours, his wisdom, all is ours for our comfort.

Againe, for glory, the riches of heaven, (which are especially here meant) for how ever the riches of heaven be kept for the time to come, yet faith makes them present : when by faith wee looke upon the promises wee see our selves in heaven, not

*Rom. 5. 10.*

Riches of glory.

Ephes. 3. 8.

onely in Christ our head, but in our owne persons, because we as sure to bee there, as if we were there already: but for the joyes of heaven they are unutterable, the Apostle calls them, *Ephes. 3. 8. unssearchable riches, eye hath not scene, nor eare hath heard, or hath entred into the heart of man to conceive, the things that God hath prepared for them that love him: there shall be fulnesse of glory, in soule, and body, both shall be conformable to Christ. As the right hand of God, there is fulnesse of joy, and pleasures for evermore.*

First fruits of  
glory.

Nay the first fruits, the earnest, the beginnings of heaven here are unssearchable to humane reason, the riches of Christs righteousness imputed to us, the glorious riches of his Spirit, in inward peace of conscience, and joy in the Holy Ghost, the comfort and enlargement of heart in all conditions, it is *peace that passeth understanding, and joy unspeakable, and glorious*, it is not onely unssearchable to humane reason, but Christians themselves that have the Spirit of God in them, cannot search the depth of them, because wee have the spirit but in measure; we see then what excellent riches wee have by the *poverty of Christ.*

Quest.

Was there no other way to make us rich but by Christs becomming poore?

Answ.

We are enriched by Christs poverty.

1 Because wee fell by pride.

God in his infinite wisdome ordeyned this way, he thought it best, wee may rest in that; but besides to stay our mindes the better, we were to be restored by a way contrary to that we fell, wee fell by pride; wee must be restored by humility, wee would bee like G O D, G O D to expiate

it

it must become like us, and take our nature, and suffer in it.

Then againe, God would restore us by a way suitable to his owne excellency every way, wherein no Attribute of his might be a looser: he would bring us to riches and friendship with him, by a way of satisfaction to his justice, that wee may see his justice shine in our salvation (though indeed grace, and mercy triumph most of all, yet notwithstanding) justice must bee fully contented. There was no other way wherein wee could magnifie so much the unsearchable, and infinite wisdom of God (that the Angels themselves prae in-to) whereby justice and mercy seeming contrary. Attributes in God, are reconciled in Christ: by infinite wisdom, justice, and mercy meete together, and kisse one another, justice being satisfied, wisdom is exalted; but what set wisdom on worke? the grace, and love, and mercy of God, to devise this way to satisfy justice, it could not have beene done any other way: for before we could be made rich, God must be satisfied: reconciliation supposeth satisfaction, and there could bee no satisfaction but by blood, and there could bee no equall satisfaction, but by the blood of such a person as was God. Therefore Christ must become poore to make us rich, because there must bee full satisfaction to divine justice, and all his precious poverty before his death, his incarnation, his want, his being a servant, &c. all was part of his generall humiliation, but it was but to prepare him for his last worke, the upshot of all,

2 We must be restored by satisfaction.

Else wee could  
not have the  
spirit.

his death, which was the worke of satisfaction.

Againe, all the inherent part of our riches, infused into our nature, it comes by the Spirit of God : now the Spirit of God had not beene sent, if God had not beene satisfied, and appeased first : because the Holy Ghost is the gift of the Father, and the Son, he comes from both, therefore there must be satisfaction, and reconciliation before the Holy Ghost could be given, which enricheth our nature immediately; the immediate cause of sending the Holy Ghost, it is Christs comming in our nature : Now if God had not beene satisfied in his justice, he would never have given the *Holy Ghost*, which is the greatest gift next to Christ, therefore *Christ became poore to make us rich*, that wee might have the *Holy Ghost* shed in our hearts.

No riches by  
Christ without  
union.

Now all this riches that we have by Christ, it supposeth union with him by faith, as the riches of the wife supposeth marriage ; union is the ground of all the comfort we have by Christ ; our communion springs from union with him, which is begun in effectuall calling, as soone as we are taken out of old *Adam*, and ingrafted into him, all becomes ours. Christ procures the spirit, the spirit workes faith, faith knits us to Christ, and by this union wee have communion of all the favours of this life, and the life to come : therefore I say all is grounded upon union by the grace of faith. *Christ* married our nature, that we might be married to him by his spirit : and untill there be a union, there is no derivation of grace, and comfort. The head onely hath influence to the members that are knit

unto

unto it : therefore Christ tooke our nature, that he might not onely be a head of eminency (as he is to Angells) but a head of influence : Now there must be a knitting of the members to the head, before any spirits can bee derived from the head to the members : therefore the Apostle saith, that Christ is our riches : but it is as he is in us, *To whom God would make knowne, what is the riches of this mystery among the Gentiles : Christ in you the hope of glory.* Christ is all to us, but it is as he is in us, and we in him, we must be in him as the branches in the Vine, and he in us as the Vine in the branches : so Christ is the hope of glory, as he is in us. We must labour therefore by faith to bee made one with Christ before we can think of these things with comfort.

Colos. 1. 27.

And when by faith we are made one with Christ, then there is a spirituall communion of all things. Now upon our union with Christ, it is good to thinke what ill Christ hath taken upon him for me, and then to thinke my selfe freed from it, because Christ that tooke it on him, hath freed himselfe from it : whatsoever he is freed from, I am freed from it, it can no more hurt me then it can hurt him now in heaven : therefore when I thinke of sinne, and hell, and damnation, and wrath, I see my selfe freed from it in Christ, *he became poore* to take this away from me, my sins were laid on him, and hee is justified and acquitted from them all, and from death, and the wrath of God that he underwent, and I am acquitted in him by vertue of my union with him, and the Divell can no more prejudice the salvation of a believer, then he can pull Christ out of heaven.

Freedom from  
evill by Christ.

And



Conveyance  
of all good.

And as wee see our selves freed from all ill in Christ, so for all good, see it in him first, and conveyed by him to us: whatsoever hee hath, I shall have, he is risen, and ascended, I shall therefore rise, and ascend, and sit at the right hand of God for ever with him, *wee shall bee for ever with the Lord*: let us see our riches in him, he is rich first as the head or first fruits, and then wee as the lumpe afterwards, the first fruits were sanctified, and then the lumpe, the first fruits are glorious, and then the rest after; whatsoever we looke for in our selves, see it in him first, and then the consideration of a Christian condition, is a comfortable consideration. Take a Christian in all conditions whatsoever, if he be poore, Christ was poore for him, that his poverty might not bee a curse to him: if he be poore, Christ was rich to make him rich in the best riches, and to take the sting out of poverty, and to turne it to his good: if he be abased, Christ was abased for him, to sanctifie his abasement; let us labour to see the curse taken away in every thing, and not onely so, but to see a blessing in all, being made ours, and then it will be a comfortable consideration.

Object.

But it may bee objected, we see no such thing, we see Christians are as poore as others?

Answer:  
Christians  
riches hidden.

The best riches of a Christian are unseene, they are unknowne men, as wee say of a rich man that makes no shew of his riches, hee is an unknowne man. It is said of Christ, *all the riches of wisdom are hid in Christ*, that that is hidden is not seene, so the riches of a Christian they are hidden. As

Christ

Christ was rich when he was upon earth, hee was rich in his fathers love, and in all graces, but it was a hidden riches, they tooke him to be a poore ordinary man : so a Christian hee is a hidden man, his riches are hid, he hath an excellent life, but it is a hidden life, *our life is hid with Christ in God*, it is not obvious to the eye of the world, nor to himselfe oft times in the time of desertion, and temptation.

But you will say ; for outward things wee see Christians are poore now, as there were poore Christians in Saint *Pauls* time.

It is no great matter ; the riches we have, especially by Christ, are spirituall in grace here, and glory hereafter ; hee came to redeeme our soules here from sinne, and misery, and hee will hereafter come to redeeme our bodies, and invest them into the glory that we have title to now by him.

Yet also for outward things a Christian is rich, though they bee not the maine, yet they are the viaticum, provision in his journey, and he shall have enough to bring him to heaven, *fear not little flocke, it is your fathers will to give you a kingdome*, surely if he will give them a kingdome, they shall not want daily bread, upon seeking the kingdome of God, these things shall bee cast in unto them.

Againe, put case a Christian bee poore, hee is rich in Christ, and he beares the purse, what if a child have no money in his purse, his father provides all necessaries for him, hee is rich as long as his father is rich ; and can we be poore as long as Christ

*Object.*

*Ans.*  
Christians  
riches chiefly  
spirituall.

Christ provides for his.

Want of outward comforts supplied.

*Simile.*

Christians rich in promises.

Christ is rich, being so neere us, being our head: we shall want nothing that is needefull, and when it is not needefull, and for our good, we were better be without it.

Againe, he must needs be rich, whose poverty, and crosses are made riches to him. God never takes away, or witholds outward blessings from his children, but he makes it up in better, in inward: they gaine by all their losses, and grow rich by their wants: for how many are there in the world that had not beene so rich in grace, if they had had abundance of earthly things? so that though they bee poore in the world, they are rich to God, rich in grace, *rich in faith* as Saint James saith: The greatest grievances, and ills in the world turne to a Christians sicknesse, and shame, and death: the Spirit of God is like the Stone that men talke so of, that turnes all into gold, it teacheth us to make a spirituall use, and to extract comfort out of every thing, the worst things we can suffer in the world, *all things are ours* (as I said before) even Sathan himselfe, the Spirit of God helps us to make good use of his temptations to cleave faster to the fountaine of good.

Againe, though a Christian bee poore yet hee hath rich promises, and faith puts those promises in suite, and preffereth God with them. If a man have bonds, and obligations of a rich man, hee thinkes himselfe as rich as those bonds amount to. There is no Christian but hath a rich faith, and rich promises from God, and when he stirres up his faith, he can put those promises in suite (if it be

be not his owne fault) in all his necessities: therefore a Christian cannot be so poore as to be miserable. I know flesh and blood measureth riches after another manner. But is not he richer that hath a fountaine, then he that hath but a cesterne? A man that is not a Christian though he be never so rich, he hath but a cesterne, his riches are but few, they are soone searched: but a Christian though he bee poore, his riches are unsearchable. An other man, though hee be a Monarch, his riches may bee reckoned, and cast up, it is but a cesterne, and such riches as he cannot cary with him: but a Christian hath a fountaine, a Mine that is unsearchable in the rich promises of God.

Againe, a Christian though hee bee never so poore, yet hee hath a rich pawne, saith Saint Paul, if he spared not his owne Sonne, but gave him to death for us all, how shall hee not with him give us all things? If hee have given us such a pawne as CHRIST, who is riches it selfe, shall he not with him give us all other things? we have a pawne that is a thousand times better then that we neede: wee want poore outward things, but wee have Christ himselfe for a pawne.

Lastly, sometimes God sees that poverty, and want in this world is part of our riches, that it is good for us, and what is good for me is my riches; if poverty be good for me, I will bee poore that I may be humble: humility is better then riches; if I bee in any want, if I have contentment, it is better then riches: if I fall into trouble, he wil give mee patience that is better then friends: A man may

Christians  
have a rich  
pawne.

Poverty a part  
of our riches.

may have outward things, and be naught : but he that wants outward comfort, and hath supply in his soule, is it not better ? therefore take a Christian in any condition, he is a rich man, and this riches wee have by the poverty of Christ : *hee became poore that wee through his poverty might be made rich.*

*Vse I.*

A Christians  
state in con-  
traries.

We see herethen that a Christians estate is caried under contraries, as Christs was, *hee was rich, and became poore*, hee caried his riches under poverty, he was glorious, but his glory was covered under shame, and disgrace : so it is with a Christian, he goes for a poore man in the world, but he is rich, he dies, but yet he lives, hee is disgraced in the world, but yet hee is glorious. As Christ came from heaven in a way of contraries : so wee must be content to goe to heaven in a seeming contrary way. Take no scandall therefore at the seeming poverry, and disgrace, and want of a Christian, Christ himselfe seemed to bee otherwise to the world then hee was : when hee was poore, he was rich, and sometimes he discovered his riches: there were beames brake forth even in his basest estate, when he died, there was nothing stronger then Christs seeming weaknesse, in his lowest abasement he discovered the greatest power of his God-head : for he satisfied the justice of God, he overcame death, and his Fathers wrath, he triumphed over Sathan, hee trod on his head, (what hath Sathan to doe with us when Gods justice is satisfied) so that his hidden glory was discovered sometimes ; so there is that appears in

in the children of God, that others may see them to be rich if they did not close their eyes : but we must bee content to passe to heaven as Christ our head did, as concealed men.

Greatnesse of  
Christ's love.

Bernard.

Againe, here is matter, not onely for us men, but for the Angells of heaven to admire, and wonder at this depth of goodnesse, and mercy in *Christ*, that he would become poore to make us rich by his poverty ; see the exaltation of his love in this, saith Saint Bernard well, *oh love that art so sweete, why becamest thou so bitter to thy selfe !* whence flowed Christ's love, and mercy that was so sweete in it selfe, that it should be onely sowre, and bitter to him from whence it had his rise, and spring : his love that is so sweete to us it became bitter to him, he indured, and did that that we should have done, and suffered. There be some men that will doe kindnesse, so that themselves may not be the worse, so that they may not be the poorer, that they may not bee disgraced, or adventure the displeasure of others : but Christ hath done all this great kindnesse for us, by being poore for us, by taking our nature, our poverty, our misery : he doth us good in such a way as that hee parted with heaven it selfe for a time, and with that sweete communion that hee had with his Father, the dearest thing to him in the world : he parted with it for our sakes, that made him cry out, *my God, my God, why hast thou forsaken me ?* hereupon he made us rich in a way that cost him something.

And let us bee thankfull to him in a way that may cost us something, let us bee content to be abased

How to bee  
thankfull to  
Christ.

based for him, to doe any thing for him, hee descended from heaven to the grave, as low as hee could for us: let us descend from our conceited greatnesse for him, can wee lose so much for him, as he hath done for us? what are our bodies, and soules in comparison of God? It was God that became poore for us, wee cannot part with so much for him, as he did for us. And then we are gainers by him if wee part with all the world, whatsoever wee doe for him. *I will bee yet more vile for the Lord* saith David, hee became vile for us, he became a sinner, and of *no reputation*, and shall not we be vile, and empty for him? certainly we shall if we have the Spirit of Christ in us, it will worke a conformity. If hee had stood upon termes, and disdeyned the Virgins wombe, and to become poore for us, where had our salvation beene? and if we stand upon termes when wee are to suffer for him, or to stand for his cause; where will our comfort be? surely it is a signe wee have no right by the poverty of Christ, unlesse wee bee content to part with our *Isaac*, with the best things we have, when he calls for it.

If we be rich  
by Christs po-  
verty, much  
more by his  
riches.

Rom. 5. 10.

Againe, hath the poverty of Christ made us rich; what will his riches doe? Could hee save us when hee was at the lowest, when hee was on the Crosse, and satisfie divine justice by his death; what can he doe for us now hee is in heaven, and hath triumphed over all his enemies? what can we looke for now by his riches, that have so much by his poverty? therefore we may reason with the Apostle, *Rom. 5. 10. If when wee were enemies*



wee were reconciled to God by the death of his Sonne, how much more being reconciled shall wee bee saved by his life? It is a strong argument; not onely as it hath respect to us, because there is more likelihood that any good should be done for us now; when we are reconciled to God, than before, when we were enemies: but also as it hath respect to Christ, since he that stucke not to reconcile us to God by his death, cannot bee unwilling to save us by his life: and he that was able to redeeme us by dying for us, is more clearly and evidently powerfull to save us now hee lives and reignes triumphantly in heaven. For, is not he able to preserve us, to protect us, and invest us into the glory that he hath purchased for us; he that did so much for us in the time of his abasement, will he not preserve the riches he hath gotten for us? Is he not in heaven in majesty to apply all that he hath gotten? Is he not our Intercessor at the right hand of God, to appeare before God for us to make all good? Certainly he will preserve that which he hath procured by his death.

It is a disabling of Christ to thinke of falling away from grace: he is able to maintaine us in that glorious condition that he hath advanced us to: especially, considering that hee is now in heaven, and hath laid aside the forme of a servant, all his humiliation, except our humane nature, that for ever hee hath united to his person, but all other things of his abasement he hath laid them aside, he is able perfectly (not only to save us, as by his death, but) to apply all that he hath gotten, and

preserve us to life everlasting. We are kept by the power of God, to that glory that Christ hath purchased by his death. Therefore why should we feare (for the time to come) falling from grace or the want of that that is good; is not Christ able to maintaine that that he hath gotten? Let us raise our hearts with this consideration, what Christ can doe now in glory, when his poverty could do thus much.

Not to despise  
men for po-  
verty.

Heb. 11. 38.

Againe: let us despise no man for his poverty: for Christ was poore to make us rich: and as those that despised Christ, and esteemed him not, but hid their faces from him, because he grew up as a root out of a dry ground, because there was no beauty in him, that is, because of his poverty, because he was a Carpenters sonne, they despised by this means the Lord of Glory: so those that despised his poore members afterward that *wandred up and downe in sheepskins and goatskins, being destitute and afflicted*, they despised Gods jewels, his choice favourites, *of whom the world was not worthy*. Let not the brother of low degree be cast down, because he is poore; nor let not the brother of high degree be lifted up, because he is rich: for if riches had been the best thing, Christ would have been outwardly rich: but Christ was poore, to shew us what are the best riches, and that the riches of this World are but things by the by, *Seek the kingdome of God, and all other things shall be cast on you*, by way of addition and supplement. The true riches of a Christian are spirituall; Christ did not become poore to make us rich in this world, to make us Kings and

and Emperours, and Great Men here, but to make us rich spiritually, and to have such a money of earthly things, as may serve as a Viaticum to bring us to Heaven: the maine riches of a Christian are spirituall and eternall in grace and glory. In popery, they live as if Christ came to make them Lords of the World; to usurpe jurisdiction over Kings and Princes: Christ came to make us rich in another manner. *S. Peter saith, Silver and gold have I none,* but his successors cannot say so. Christ came not as a servant to make us Lords here: much lesse to set us at liberty to live after the flesh, and to doe what we list. No, the end of Christs comming was to take away sinne, to destroy the workes of the Devill. The common course at this time, and develish practice of many, overturnes the end of Christs comming, as if hee came not to destroy, but to let loose the workes of the Devill, to let us loose to all licentiousnesse; he came to bring us to God, and not to give us liberty in courses to runne further from God. But that by the way. Christ (as I said) came not to make us rich in the things of this life: for doe but consider a little of outward riches, what be they?

They are not our owne, as Christ saith, *Luk. 16.* We are but Stewards, and we must give a strict account ere long how we have used them.

And as they are not our owne, so they are not true riches, because they make not us rich. We usually call a poore man a poore soule; a poore soule may be a rich Christian, and a rich man may have a poore soule, naked and empty of spi-

Christ came  
not to purchase  
outward riches

Digression,  
concerning the  
feast of Christs  
Nativity.

1  
They are not  
our owne.  
*Luke 16.*

2  
They are not  
true riches.

I  
They make  
not a man bet-  
ter.

*Simile.*

2  
A man out-  
lives them.

*Simile.*

3  
They are not  
proportionable  
to the soule.

rituall riches. These are not true riches, because they make not a man better; they may be a snare to him, and make him worse, and puffe him up: as every graine of riches hath a vermine of pride, and ambition in it. *Charge rich men that they be not high minded:* they may make a man worse, they cannot make him better. Can that be true riches that makes a man poorer, that hath not a gracious heart? Surely no: these riches oft times are for the hurt of the owners: men are filled as Sponges, and then squeezed againe; are these true riches that expose a man to danger? True riches are such as not only we may doe good by, but they make us good. Grace makes us better, it commends us to God. All the riches in the world do not commend us to God. It is said of *Antiochus* a great Monarch, he was a vile and base person, because he was a wicked man. There is no earthly thing can commend a man to God, if he be naught, if he have a rotten prophane heart.

Againe, they are not true riches, because a man out-lives them: death scruces him out of all: death comes and examines him when he goes out of the world, and will suffer him to carry nothing with him. If a man come to another mans Table, and think to carry away his plate, or any thing else, he will be stayed at the gate, and have it taken from him. Nothing we brought into this world, and with nothing we must go out; and are they true riches that determine in this life?

Then againe, these riches, they are not proportionable to the soule of man: when the soule of  
man

man hath the image of Christ on it, nothing will satisfie it but spirituall things: there is nothing in the world will satisfie a gracious soule, but grace and glory. It is only grace, and the spirituall things by Christ, that are the true riches, that make us good, and continue us good, and continue with us, we carry them to Heaven with us. Therefore, as the Apostle saith, wee should desire the best things, labour for the best portion that shall never be taken from us. When we have many things in this world set before us; shall we make a base choise? as the *Gadarens*, to save their Hogs, they would lose Christ: shall we make choice of poore things, and leave grace, and Christ? No, since we have judgement to make a difference, let us make a wise choice; judgement is seene in choice of different things: for though these things be good, yet they are inferiour goods; and we lose not these things by labouring for grace, and the best things; the best way to have these things, is to labour for the best things. *Solomon* desired wisdome, and he had riches too. *Let us seeke the kingdome of God, and these things* (as far as they be needfull) *shall be cast on us.* These are the truths of God: therefore let us be ashamed that we discover our ignorance, by making a base choice, and let us labour to choose the best things: Christ became poore to make us rich in the best things, to make us rich in grace, in joy, in peace, and comfort, &c.

Therefore let us esteeme our selves, and others highly from hence, and let us not judge by appear-

From what  
ground to  
esteeme our  
selves and o-  
thers.

rance: when Christ was put to death, how did the World judge him? A miserable man, a sinner: because they judged by appearance; so it is the lot of Gods children (though they be never so rich) yet those that looke upon their outward condition, that judge by appearance, because they are outwardly poore; they think they have no riches at all: but judge not by appearance as Christ saith: the life that we have is hidden, our happinesse and riches are hidden with God; yet those that we have now are worth all the world. Is not a little peace of conscience, and joy in the Holy Ghost, and assurance that God is ours, worth all worldly things? The least measure of grace and comfort, is worth all: and yet what we have here is nothing to that that we shall have in Heaven.

Our own fault  
if we want spi-  
rituall riches.

We may be ashamed the best of us all, that we live not answerable to our estate. Wee are oft times poorer in grace then we need to be; having such a Fountaine so neare us, to perish for thirst; to be at a feast, and to perish for hunger; to be at a Mine, and to come away beggers. It is a signe we want spirituall senses, it is a signe of infidelity, that we are not capable of our spirituall wants; that we should professe our selves to be Christians, to be members of Christ, and yet have no grace, no spirituall ornaments, no garments to hang on our soules, it is a signe there is no union, because there is no communion. We draw nothing from Christ, we are Christians without Christ, we have no anointing from Christ. Let us take heed that we be not titular Christians, to have only the name of Christians:

Christians: let us labour to be Christians indeed, and for that end consider, what was the end why Christ became poore, to make us rich; why should we frustrate his end?

Therefore let us search what riches wee have from Christ, whether our debts be paid, whether our sins be forgiven; we may know we have our sins forgiven, if we have sanctifying grace: God never payes our debts, but he gives us a stock of grace; let us examine therefore what riches we have. Some Christians are rich, but they are deceived in their owne condition; they think they are poore and beggerly, and have nothing, when they are rich: what is it that deceives them?

Sometimes it is, because they have not so much as others, therefore they think they have nothing, not considering the degrees in Christianity.

Or because they have not so much as they would have; as a covetous man he alwayes looks forward, he is never satisfied; so a Christian out of a spirituall covetousnesse, by looking to that he wants, forgets that he hath.

Sometimes a Christian in case of temptation, and desertion, conscience may suggest his wants altogether, God wil humble him this way, though it may be an error in conscience, yet I would there were more of this kinde; such people are to be encouraged as in *Revel. 2.* Thou sayest thou art poore, and the world thinks so, but thou art rich: so there are many that are poore in their owne conceits; that think they have nothing, but indeed they are rich, and they discover their interest in

To examine what riches we have from Christ.

Christians are rich and know it not.

Rev. 2.



the true riches, by their desire, and hungry and thirsting after grace, by their care to please God in all things; to approve themselves to God, to doe nothing against conscience, by their care in using the meanes of salvation, and their walking circumspectly; a man may see and discover their riches in their carriage: and if there be the least degree of grace, it is great riches: in regard of inferiour things, though it be little in regard of that wee shall have in Heaven. Let us search what we have, that we may walk thankfully, and comfortably. We see worldly men how they set themselves out in a little riches, and swell in their owne conceits. A Christian hath that that is infinitely better, and shall hee alway droope and be cast downe? If he be a sound Christian that hath any goodnesse in him, let him walk a comfortable and cheerefull life, answerable to his riches. We account them base minded men, that being very rich, yet they live as if they had nothing: so Christians are too blame, that having great riches in Christ, they live as uncomfortably as if they had none. What is the reason (Christ being so rich) that Christians have no more grace? Sometimes it is because they search not their owne estates for good, as well as bad. And then they doe not empty themselves enough, that Christ may fill them. They are not thankfull enough for that they have; for thankfulness is the way to have more.

Why Christians are so poor in grace.

*Quest.*

How shall we carry our selves that we may improve Christs riches; to be made rich in grace by him?

First

## Christ's Poverty for us

41

First let us labour for the emptying grace of humility, which will empty the soule, and make it of a large capacity to containe a greater measure of grace : God *fills the hungry with good things*, he resists the proud, but *he gives grace to the humble*: let us labour to see our wants and necessities, and the vanity of all earthly things, and then we shall be fit to receive grace.

And then labour to see the excellency of the grace we want, and that will stretch and enlarge our desires. And wihall see the necessity of grace: we must have faith, hope, and love, we cannot live as Christians else: we must have contentation, we shall live miserably else: we cannot be like Christ without grace.

And withall know that Christ is rich for us: he hath not only abundance of the Spirit, but redundancy to overflow to us his members; as the head hath redundancy of spirits, and senses for the use of the whole body, it sees, and fees, and smells, for the use of the whole body: whatsoever Christ hath, he hath for us. Let us labour to know our riches as we are Christians, as we grow in other things, so to be acquainted with that we have in Christ. As Children that are heires to great things; at the first they are ignorant of what they have; but as they grow in yeeres, so they grow in further knowledge of that that belongs to them, and they grow in spirit answerable and suitable to that they shall have: let grace agree with nature in this, let us desire to know our riches in Iesus Christ.

And

*Ans.*  
How to improve the riches by Christ.

I  
Humility.

2  
See the excellency of grace.

3  
Know Christs riches for us.

4  
To make use  
of them for  
ourselves.

to make use  
of them for  
ourselves.

to make use  
of them for  
ourselves.

To make good  
use of recreati-  
ons.

And not only know that they are ours, but use ours to our own good, and benefit upon all occasions. If we offend God, as every day we doe, make use of our riches in Christ for the pardon of our sinnes; he is full of favour, he is our High Priest, he makes intercession for us. If we want knowledge, he is a Prophet to teach us by his spirit. If we finde our natures defiled, and want power over our corruptions: he is a King to guide and lead us (in the midst of all our enemies) to Heaven. If we finde our consciences troubled, consider what peace we have in Christ. If we want outward things, let us consider we are under age: great persons enjoy not their inheritances when they are under yeeres: if God dispence outward things to us, it is for our good: if he send poverty and disgrace it is for our good, to fit us for a better state. God in his infinite wisdom knowes better what is good for us, then we doe for our selves. In the want of any thing, let us beleieve that Christ is given as a publike treasure to the Church. Thus we may improove the grace and riches we have in Christ.

Againe let us labour to make a good use of every favour we enjoy: of our liberties and recreations, we have all by the poverty of Christ; therefore let us use them in a sober manner, not (as the fashion is) to cast off all care of Christ, to powre out ourselves to all licentiousnesse. Let us consider, this liberty and refreshing that I have, it is from the blood of Christ; as *Dauids* worthies when they brake through with the danger of their lives

lives to get him water; *Ob* (saith he) *I will not drink it, it is the blood of these men* : so whatsoever liberties and good things I have, I have it by the poverty of Christ, by the blood of Christ, and shall I misuse it ?

And certainly it will make us esteeme more highly of our spirituall priviledges then of outward, considering they cost Christ so deere. He became poore, to set us up when we were utterly banckrupt ; he stripped himselfe of all to make us rich ; shall we not therefore esteeme and use these things well ? And when we are tempted to sinne, this will be a great meanes to restraine us : I am freed from sinne by the blood of Christ, shall I make him poore againe by committing sinne ? Shall I wrong him now he is in Heaven ? The Iewes despited him on earth in the forme of a servant : but our sins are of a higher nature, of a deeper double dye, we sin against Christ in Heaven, in glory. When we are tempted to sinne, this consideration will make us ashamed to sin, since Christ hath bought our liberty from sinne at such a rate : shall we make light of sinne that cost him his deere blood, and the sence of his fathers wrath ? That made him cry out *My God, my God, why hast thou forsaken me ?* It is impossible that any man should powre out himselfe to sin that hath this consideration. Christ became poore that we through his poverty might be made rich.

The next thing is the ground or spring from whence all this comes, it is from grace : you know the grace of our Lord Iesus Christ. It was his  
meere

Whence to  
esteeme of  
our priviledges

All our riches  
from Christs  
grace.

meere grace. There was nothing that could compell him; God the Father could not compell him, because he was equall with his Father; being God there was an equality of essence.

And then, what was there in us that should move him to abase himselfe so low; was there any worth in us? No, we were dead: was there any strength in us? No, we were dead in sins: was any goodnesse in us? No we were Christs enemies: was there any desire in us? No, we were opposite to all goodnesse in our selves, there was no desire in us to be better then we were: if God should have let us alone to our owne desires, we were posting to Hell. It is the greatest misery in the world next, to Hell it selfe, to be given up to our owne desires. A man were better to be given up to the Devill then to his owne desires, he may torment him, and perhaps bring him to repentance; but to be given up to his owne desires, leads to Hell. It is meere grace, grace; it was the grace of God the Father that gave his Son, and it was grace that the Son gave himselfe. What is grace? It is a principle from whence all good comes from God to us. As God loves us men, and not Angels, it is *Philanthropia*: as Gods affection is beneficiall to our nature, so it is love: as it is to persons in misery, so it is mercy: as it is free without any worth in us procuring it, so it is grace. It is the same affection, only it differs outwardly in regard of the object. Hence we see that Christ must be considered as a joynt cause of our salvation with the Father. It is the grace of our Lord Iesus Christ, you see here, he

Grace, what it is.

Christ a joynt cause of our salvation.

he became poore to make us rich. Indeed he was sent, and anointed, and sealed, and had authority of his Father, yet notwithstanding his joynt grace, and consent went with it: Therefore he was a principle (as *Chrysostome* speaks) with a principle, he differs nothing at all from his Father, but in order of persons: first the Father, and then the Sonne, both being joyntly God, and both joynt causes of the salvation of mankind. The Father chose us to salvation, the Sonne paid the price for us, and the Holy Ghost applyes it, and sanctifies our natures; God the Father loved the world, and gave his Sonne, Christ loved the world, and gave himselfe, *he loved mee, and gave himselfe for mee*, saith *S. Paul*. Therefore we should think of the sweet consent of the Trinity, in their love to mankind: so the Father loved us, that he gave his Sonne; so the Sonne loved us, that he gave himselfe; so the Holy Ghost loves us, that he conveighs all grace to us, and dwels in us, and assures us of Gods love.

Wee must not thinke of Christ as an underling in the worke of salvation; hee is a principle (in the worke) from his Father. The grace of our Lord Iesus Christ it is the cause of all. It was the cause why hee was man. It is the cause of all grace that is in us: that that is the cause of the cause, is the cause of the thing caused. The grace of Christ is the cause of all in us: because it was the cause of Christs suffering, from whence we have grace. Grace was the cause that Christ was man, and that he suffered: there-

*Chrysost.*

How to think  
of the Persons  
in Trinity.

Revel. 5. 6.

therefore it is the cause of grace in us. Christ was a gift. The Father gave him, and he gave himself. If thou hadst knowne the gift of God (saith Christ to the Woman of *Samaritah*;) Oh it is the greatest gift that ever was.

Therefore when we thinke of any one of the Persons in the Trinity, we must not exclude the rest, but include all, which is a comfortable consideration: because there is a sweet union of all the three Persons in the great work of salvation. As Christ saith, *I in the Father, and the Father in me*; not in essence alone, he is God, and I am God, but I am in the Father, and he in me. I consent with the Father, and the Father with me; we both agree in the great work of salvation.

Therefore we should returne the glory of all the good wee have to God the Father, and to Christ: and as it is in *Revel. 5*. Worthy is the Lambe, because he hath redeemed us. When we think of the good we have by Christ, worthy is the Lambe, because he shed his blood for us. The Lambe of God that takes away the sinnes of the world, he is worthy of all praise and honour; we should honour the Father, and honour the Sonne, and the holy Spirit that applyes the good we have by Christ to us. When we glorifie God, let us glorifie Christ too, *Who together with the Father is to be glorified*, because it was his grace to give himselfe, he made himselfe poore for us. We cannot honour the Father more then by honouring the Sonne: for God the Father will be seene in his Sonne, as the Apostle saith, *In Christ we behold the glory*



glory of God; therefore what hee saith of Christ, here tends to the glory of the Father.

Christ not only as God, is gracious, and was willing to the work of salvation: but as the meritorious cause of the grace of his Father: for grace should not have beene derived to us from the Father, unlesse first it had beene seated on Christ in our nature, and in him derived to us.

The worke of salvation as it is from Christ; so it is from the grace of Christ; therefore it was free and voluntary: what so free as grace? Therefore Christ's abasement and poverty, it was meerely voluntary; if it had not beene voluntary, it had not beene meritorious and satisfactory. It was a free-will offering, it was of grace, not forced and commanded without his owne consent, it was meerely of grace, for our good and salvation; that we might have the more comfort, it was a free-will offering. He seemed as man to decline death, to shew the truth of his manhood: but when againe he considered wherefore his Father sent him, *Not my will, but thine be done*; and with joy, *With a desire have I desired to eat my last Passover with you: and I have a baptisme, and how am I payned till I bee baptized with it?* How ever to shew the truth of his manhood he feared Death; yet (when he considered what he was sent for) it was with a resignation to the Divine Nature, so it was a free-will offering and a sacrifice of a *sweet smell to God the Father*.

Therefore when wee thinke of Christ, let us think of no thing but grace; or when we think of Heaven or of any blessing by Christ, al comes under

Christ the meritorious cause of grace.

Christ's abasement voluntary.

All we have of Christ is by grace.

Four descents  
of grace.

der the notion of grace, because all comes from meere favour. There are foure descents of grace.

First, grace as it is in God and Christ in their owne breasts, the favour of God resting in his own bosome.

And then this grace, and favour shewed in grace, that is, in habituall grace, in bestowing grace upon our natures, to sweeten and sanctifie it, to fit it for communion with God.

And then actuall grace, the movings of the Spirit to every good worke, to every action of grace.

And then every gift of God, every blessing as a grace, because it riseth from grace; as we say of the gifts of a great person, this is his grace or favour: so every good thing we have is a grace. It is the favour of God in Christ that sweeteneth all: let us labour to see grace in all, especially the fundamental grace, the favour of God, and of Christ, the cause of all. And let us see any grace in us as from that grace, and every good act we doe, a grace from meere favour; and every blessing we have, is a grace, if our hearts be good: as the Apostle calls the *Macedonians* benevolence, a grace; every thing that is good is a grace. *Therefore not unto us, not unto us, but unto thy name be the glory*, both of thy favour, and of all that comes from it: all that we have is sweet, because it issues from grace. The favour in the thing is better then the thing it selfe: as we say of gifts, we care not for the gift, but for the love of him that gave it: so the good things that we have, are not so sweet as the favour of him that

that gives it : when we deserve not so much as daily bread, but that also is of grace. The source and spring of all that is in us, is free grace in the breast of God and Christ.

In the controversie betweene us and the Papists, when we say we are justified by grace, we must not understand it of inherent grace, whereby our natures are sanctified, and that but in part ; but it is meant of the free grace and mercy of God in Christ, and the free grace of Christ in his owne breast. Let us take heed that we build not our justification and salvation upon a false title ; the title is the grace of Christ, and of God the Father.

Now the grace we have in Christ in the breast of God is, either the good will of God, whereby he is disposed to give Christ, and to doe all good to us, there is no cause of that at all. Christ as God joyne with the Father in that grace which is *Amor benevolentia, the grace of good will* : Christ as Mediator is the effect of that grace. But then there is the grace of complacency, whereby God delights in us : this is bestowed upon the creature in effectually calling : then God shewes the grace of delighting in us, ingrafting us into Christ by faith : for though before all worlds God had a purpose to doe good to us, yet that is concealed till we believe. As water that runs under ground, it is hid a long time till it break out suddenly, and then we discover that there was a streame runne under ground, as *Aresbusa*, and other Rivers ; so it is with the favour of God from eternity, it runnes under ground, till we be called we see not Christ's good

We are justified by grace, how meant.

Grace twofold

*Simile.*

John 17.

wil to us: but when we beleewe and become one with Christ, God looks upon us with the love of complacency, with the same love wherewith he loves Christ: because we are in Christ, as it is in *John 17. I in them, and they in me.* God loves the head and members with the same love: Christ as God was freely disposed to choose men; but Christ as Mediator continues this favour and mercy of God, when we are grafted into him, to shine on us continually. It is this second that we must labour for as a fruit of the first. Let us labour not only to know that there was an eternall love of God to some that are his: but labour by faith in Christ, to know that he shines upon us in Christ, and all other graces within us, and all other gifts are from this first grace, therefore they have the name. Why doe we call Faith, Hope, and Love, graces, but because they issue from the mercy, and favour, and love of God in Christ? and (as I said before) why doe we call any benefit we have a grace? because it comes from grace: all good things have the terme of grace on them, to shew the Spring from whence they come.

I will not enter into dispute with points of Popery, that stincks now in the nostrils of every man that hath but the use of ordinary reason, it is so full of folly and blasphemy. I rather speake of positive truths, to see Gods grace and favour (and blesse God for it) in every thing we have.

Doth all that we have in Christ, come from grace, the grace in us, and comforts, and outward things meereley from grace? Then esteeme them  
more

How to value  
blessings.

more from the spring from whence they come, then for themselves. The necessities of this life, food, and raiment, they are but meane things in themselves: but if we consider what spring they come from, from the blood of Christ that hath purchased them, and from the grace and love of Christ: grace will adde value to them: grace will make all sweet that we have, when we can say, I have this from the grace of God: as *Jacob* said, *These are the children that God hath given me of his bounty and grace.* This is the provision, the helpe, and comfort, that I have from the grace of Christ: for the same grace that gives Heaven, gives necessities and daily bread. Let us look on every thing, and put the respect of grace upon every thing. It is grace that we meet with afflictions whereby we are corrected; God might have let us go on in the hardnesse of our hearts; looke upon every thing as a fruit of Gods grace and favour. What is the reason that we are no more thankfull for common benefits? Because we looke not on them as issuing from grace. Take away grace the free favour of God, extract this quintessence; take the love of God out of things, what are they? Let a man be rich, if he have it not from the love and mercy of God, what will all be in time, but snares? Let a man be great in the world; if it be not from the grace of God, what is it? As God saith, *I will curse you in your blessings*: without grace we are cursed in those things that else are blessings: take grace from *Adam* in *Paradise*, and *Adam* is afraid in *Paradise*, and hides his head. Take the favour

of the King from *Haman*, and nothing will do him good: take the favour of the King from *Absolom*, and all other liberties that he had are nothing worth, when he must not go to the Court: so take the grace and favour of God away that sweetens all, they will proove snares, and we shall finde by experience that God will curse us in all our blessings. Let us labour therefore to have a sensible feeling of this free grace and mercy of God in Christ.

Christ's grace  
fruitfull.

*Simile.*

And (to addethis further) the grace of Christ, it is a fruitfull grace, it is a rich grace, as the Apostle saith here, you know the grace of our Lord *Iesus Christ, who became poore to make us rich by his poverty.* The favour of God and Christ, it is no empty favour: it is not like the Winter Sunne, that casts a goodly countenance when it shines, but gives little comfort and heat. Many men give sweet and comfortable words, but there is nothing followes, it is but a barren favour. It is not so with Gods favour, to give only a shining countenance but no warmth: no, saith the Apostle, you know *the grace of our Lord Iesus Christ, who though he were rich, he became poore.* It was a grace that made him empty himselfe of himselfe to make us full; it made him poore to make us rich; he abased himselfe to make us glorious. *As is the man, so is his strength,* (saith the Proverbe) so, as is the person, such is the favour and good will we expect from him. Now Christ being so potent a person, being God and man, his grace must needs be wondrous rich, suitable to his greatnesse. If God will  
free

free a man, he will free him from all miseries; if he advance a man, he will advance him to Heaven; if he will punish a man, he will punish him to hell; his wrath shall seise on him for ever; what hee doth, he will do like a God; the grace of Christ, it is a powerfull rich grace.

How to know  
we are in  
Gods favour.

Therefore let us examine our selves, am I in the favour of God and of Christ? If I be, surely it is a rich favour, it tends to the best riches, he became poore to make me rich. Where is my faith, my love, my hope, my contentation, my patience and victory over temptations and lusts? Is it a dead favour? Am I in the favour of Christ, and finde no fruits of it? Certainly it is but an illusion, therefore as yet I am not in the compasse of Christs favour. Therefore I must wait in the use of meanes, and humbling my selfe, *he gives grace to the humble.* And with a sense of our spirituall poverty, let us pray to God to shine on us in Christ, that wee may finde the fruit of his love enriching us with grace. Oh that my faith, and hope, and grace, were more! Oh, let this evidence that I am in thy favour, by the fruits of it, that I may finde those riches that thou hast procured by thy poverty. And let us not rest till we finde the fruits of this grace (though not alway in the comfort, yet) in the strength and ability, that wee may performe, in some measure, what is required. Though we have not much of the comfort that we desire, yet if we have strength, we have that that is better. It is better to have grace then comfort here: God reserves that for another world. But let us alwayes looke



for one of them, either sensible peace and joy, or if not that, yet strength against our corruptions, and ability to doe God service in some measure; to do something above nature: holy desires, and ability, and strength, they come not from nature, but from the favour of Christ: therefore having these, I know I am in the love of Christ: these are favours that hee bestowes onely upon his owne; favours of the left hand he gives to cast awayes: but his speciall favours, the riches of grace, he gives only to his children. Therefore let us labour to finde somewhat wrought in our natures, that may evidence to us, that we are in this rich favour of God.

Not to despair, Christ's grace is free.

Lastly, this grace of Christ being free (that we neither desired it, nor deserued it;) why may not *Manasses* take hope as well as *David*: if he submit himselfe, though hee were so horrible a sinner as he was? Why may not *Paul* a persecutor finde mercy as well as *Timothy*, that was brought up to goodnesse from his youth? It is free: therefore let no man despair that hath beene a wicked liver in former time. The best stand in need of grace, and it is of grace that they are what they are, as *S. Paul* saith, *By grace I am that I am*; and the worst, if they come in, and submit themselves, and take Christ for their Lord, and submit to his government, and will be ruled by his word and Spirit, and not continue to live in rebellious courses, they may pertake of this grace.

But againe, let none presume; for though it be free grace, yet we must confesse our sinns, and forsake

take them, or else we shall find no grace: we must be poore in Spirit, and sensible of our misery: for God enricheth those that are empty and poore, *The rich he sends empty away.* We must sue to God for grace by the Spirit of grace; and take heed that we turne not these offers of grace to occasions of wantonnesse, and so divide Christ, to take out of Christ what we list, and leave what we list: we must know that Christ as he is our *Iesus* to save us, so he is our Lord, as he saith here, *The Lord Iesus Christ*: we must submit to him for the time to come, and then we shall finde experience of his sweet grace.

The next thing I observe briefly, is that  
*This grace must be knowne.*

Saith the Apostle here, you *know the grace of our Lord Iesus Christ*. A man may know his riches, he may know his interest in Christ. The Apostle useth it here, as an argument to perswade them to good works: that that is used as an argument, must be knowne before the thing can be perswaded. A thing cannot be made light by that which is darker then it selfe: but the Apostle here useth this as an argument, you *know the grace of our Lord Iesus Christ*; so that these truths are taken for granted, *That all grace comes by the poverty of Christ*. And then that we may know our selves to be interested in it, that Christs poverty was for us. A man that is a true Christian may know his share and interest in the grace of Christ: or else how should he be perswaded by this as an argument, if he know it not? Or how shall he be comfortable, except

*Doct. 5.*

Grace may be knowne.

What know-  
ledge this is.

It requires  
good diligence

he know that he hath interest in Christ? It may be knowne out of the Scriptures, as a history, that Christ is gracious for matter of fact: the Devils know it as well as we, and *Judas* knew it: but hee speakes here of a knowledge with interest; you know it by experience, the Spirit witnesseth to your spirits so much, that Christ gave himselfe for you. I know the grace of Christ as mine, as belonging to me, as if there were no man in the world besides: and as this knowledge is with interest, so it stirs up to due. All other knowledge, but knowledge with interest, may stand with desperation; and what good will it doe to know in generall that *Christ came to save sinners*, and yet go to Hell for all that? It is the knowledge that applies Christ in particular, that saves a man; that knowledge that determines the generall to my owne person. Therefore we must labour for this. Christ was poore for me, *He loved me, and gave himselfe for me.* The love and free grace of Christ, it may, and it ought to be knowne. *We ought to give all diligence, to make our calling and election sure.* It may be knowne, but it cannot be knowne without a great deale of diligence and selfe deniall. This knowledge is a super-added grace. It is one thing to be a sound Christian, and another thing to know it. A man cannot know it by reflection, but he must first be good in exercise; he must finde grace working, he must give all diligence to make his calling and election sure to him. It may be sure in it selfe, but it cannot be sure to him without diligence: therefore those that know their estate in  
grace,

grace, they are fruitfull, growing, carefull, watchfull Christians.

It is no wonder that in these secure times, if we aske many whether they know themselves to be in the state of grace upon sound grounds: they wish well, and they have many doubtings. There are many that have the seeds, and the worke of grace in them; but the times are so secure, that they know it not. Vsuallly it is made knowne to us in the worst times, either in the time of affliction, and temptation, and triall, or after: when wee have *fought the good fight*, and overcome our corruptions. *To him that overcommeth will I give of the hidden Mannah*; that is, he shall have a sweet sense of Christ to be Mannah, to be bread of life to him, to him that conflicts, and gets the victory over his corruptions. The reason why many feeble not that sweet comfort from the *Grace of our Lord Iesus Christ*; it is because either they doe not conflict with their base corruptions; or if they doe strive, they get but little ground of them.

Cause of  
doubting.

And let us take heed of that cold and injurious conceit, as if it were a thing not to be knowne whether we belong to Christ or no. What, doe we think that Christ would come in the flesh, and become poore, nay become a curse for us, and that he is now in Heaven for us, and all that we should doubt whether we be in his love or no? and that we should not labour to finde our portion in that love? What a wrong is this to the grace of Christ? Is not all his dealing towards us, that we might be joyfull in our selves, and thankfull, and  
fruitfull

fruitfull to him: and how can this be without some knowledge that our state is good? How can wee live well, and dye comfortably without it? Therefore let us make it the maine scope and aime of our indeavour. Oh the happinesse of that Christian that is good, and knowes himselfe to be so! What in this world can fall very uncomfortably to such a man? Nothing in the world can take downe his courage much: whereas another man that doubts of this can never be comfortable in any condition, he cannot be joyfull and thankfull in prosperity, he cannot be comfortable in adversity: for hee knowes not from what ground this comes, whether it be in love to him or no.

Assurance of  
salvation, no  
enemy to good  
workes.

You see from hence likewise, that grace is no enemy to good workes: neither the freedome of Gods favour, being without any merit on our part; nor the knowledge and assurance of salvation: it is no enemy to diligence and to good workes, nay it is the foundation of them. The Apostle doth not use it here as an argument to neglect good workes; no, he stirs them up by it. If any thing in the world will worke upon a heart that hath any ingenuity, it is the love, and favor and grace of God: *the love of Christ constraineth*, the love of Christ as knowne it melts the heart. The knowledge of the grace of Christ, it is very effectually to stir us up, as to all duties, so especially to the duty of bounty and mercy: for experience of grace, it will make us gracious, and kinde, and loving, and sweet to others. Those that have felt mercy, will be ready to shew mercy: those that have

have felt grace and love, they will be ready to reflect, and shew that to others that they have felt themselves. Those that are hard hearted and barren in their lives and conversations; it is a signe that the Sunne of righteousness never yet shined on them. There is a power in grace, and grace knowne to assimilate the soule to be like unto Christ, it hath a force to stir us up to that that is good. *Tit. 2. 11. 12.* The Apostle enforceth self-denial, a hard lesson, and holinesse to God, justice to others, and sobriety to our selves. What is the argument he useth? *The grace of God hath appeared.* The grace of God hath shined, as the word signifieth. He meanes, Christ appeared, but hee saith, *The grace of God hath appeared*; when Christ appeared, grace appeared. Christ is nothing but pure grace clothed with our nature. What doth this appearing of grace teach us? *To deny all ungodlineesse and worldly lusts, and to live holily, and righteously, and soberly, &c.* Holily, and religiously in regard of God; justly, in regard of men, and not only justly, but bountifully: for bounty is justice. It is justice to give to the poore, *With-hold not good from the owners*, they have right to that we have. Grace when it appeares in any soule, it is a teacher, it teacheth to deny all that is naught, and it teacheth to practise all that is good; it teacheth to live holily and righteously in this present evill world. Many men like the Text thus farre, *The grace of God bringeth salvation*: Oh it is a sweet Text! I but what followes, what doth that grace teach thee? It teacheth to deny ungodlineesse and worldly

*Titus 2. 11. 12.*

Luke 7.47.

ly lusts, it doth not teach men to follow and set themselves upon the workes of the Devill, but to live soberly, and justly, and righteously in this present evill world. It is said of the Woman in the Gospell, *She loved much, because much was forgiven her*: what made that blessed woman so enlarged in her affection, and love to Christ? She had experience of the pardon of many sins, and having felt the love of Christ, she loved him againe. And what is the reason that those that are converted from dangerous courses of life, do often prove the most fruitfull Christians? Because they have felt most love and mercy. Who was more zealous then the blessed Apostle S. Paul? Oh he found rich and abundant love! How large is he in setting forth the mercy of God: *Oh the height, and breadth, and depth!* Nothing contents him, no expressions when he speakes of Gods mercy: because he had beene a wretched man, and found mercy. Let no man be discouraged if he have beene never so sinfull, if he come in. The more need he hath of mercy, the more abundant God is, as the Apostle saith here, *You know the grace of our Lord Iesus Christ*. And those that have felt most grace, will bee most wrought on, to shew the fruits of that grace in all good workes, in duties towards God and men.

And if we finde not our hearts wrought on, by the consideration of the grace of Christ apprehended and knowne to this end. *We turne the grace of God into wantonnesse*, it is a signe of an ill condition; the Scripture speakes nothing but discomfort to  
such,



such, that take occasion from the free grace, and infinite, and boundlesse mercy of God, to be loose and carelesse in their lives and conversations; that think it is a time of liberty, and we may doe what we list, (though the tongues of men say not so, nor they dare not for shame, yet their lives speak it) would men else live in swearing, and other debauched carriage, that is offensive to God and men? Do they know that there is a God, a Christ, and mercy? Doth mercy and grace teach them that lesson? No, it teacheth us to deny such base lives and lusts, and to live holily, and soberly, and justly in this world. Therefore such men are Atheists; either they must not beleeve the Scriptures, or else exclude themselves from interest in mercy: for as yet they are not in the state of grace, in whom the consideration of mercy and grace doth not worke better effects then these.

The Gospell hath as strong encouragements, and stronger to be good and gracious then the Law. Grace inforceth strictnesse of life more sweetly and strongly then the Law. The Law saith, *We must not take the name of God in vaine*: and we must be subject to our superiours, and to live chastly, &c. under a curse. Doth not the grace of God teach this as well as the Law, and from a higher ground? It teacheth the same thing by arguments taken from love and grace. A man perisheth by the Law in such sins, but then there is a pardon offered, if men will come under the government of Christ, and lead new lives: but if men refuse, there is a superadded guilt; not only justice

The Gospell  
forceth strict-  
nesse of life.

justice condemnes such wretches, but mercy it selfe: because they refuse mercy upon these termes rather then they will leave their sinfull courses; mercy and justice both meet to condemne such persons. Let us take heed therefore of abusing the mercy and love of God: for then we quite overthrow Gods end in the Gospell: for why doth he conveigh all to us by love, and mercy, and grace, but that it may worke the same disposition againe in us to him: or else we overturne the end of the Gospell. Let us take heed of this as ever we will finde interest in this grace, without which we are the miserablest wretches that live: it were better for us that we had never heard of Christ and the Gospell, then to live in sins against conscience, under the manifestation and publication of grace.

*Dott. 6.*

The example  
of Christ  
should move  
us to good.

Christ's exam-  
ple, your patern,

Now together with the grace of Christ, the Apostle brings the example of Christ, that both may stirre them up to the duties of mercy, and bounry, and fruitfulnessse. Indeed the grace of Christ makes his example more sweet. Men willingly looke upon examples.

The examples of great, and excellent Persons.

The example of loving, and bountifull Persons.

The example of such as are loving, and bountifull to us in particular.

The example of such as we have interest in, that are neere and deere to us, and we to them. These foure things commend examples. Now is there any greater or more excellent person then Christ?

Is

Is there any fuller of love, and mercy, and grace then he: that hath made himselfe poore to make us rich? And all of us (if we be Christians indeed) we have interest in this; our hearts and consciences by the Spirit of God have some perswasion of this. And then againe he is deare and neere unto us, he is our Head and Husband, he is *all in all unto us*. Therefore the example of Christ joyned with his grace, it is a wondrous forcible example.

How shall we make this example of Christ profitable to us?

First of all let us looke often into the grace of Christ, the grace and free mercy of God in giving Christ: consider how God hath laid forth all his riches in Christ; and consider how miserable we had beene without Christ, even next unto Divels in misery. A man is the most miserable creature under Heaven, if he have not interest in Christ, he is a lost creature. Let us dwell upon the meditation and consideration of this till we feeke our hearts warmed. If one passe through the Sunnes shine, it doth not much heat; but if the Sunne beat upon a thing, there will be a reflection of heat: so let us stay upon this consideration of the infinite love and mercy of Christ to us wretches; and this warming the heart, it will transforme us to the likenesse of Christ, as the Apostle saith, *2 Cor. 3. 18. We all as in a mirror, beholding the glory of God, (he meanes the glory of Gods mercy in Christ,) We are transformed and changed from glory to glory from one degree of grace to another. The serious consideration of the love and mercy of God in Christ*

*Quest.*

How to profit by Christs example.

*Ansiv.*

I

The consideration of Christs mercy.

*Simile.*

*2 Cor. 3. 18.*

Why conversion wrought by the Gospell, not by the Law.

Christ, it is a wondrous sweet thing : and it hath a transforming power with it. And that is the reason why the Gospell converts men, and not the Law. The Law never converts a man, but (together with the Spirit) it will cast him downe : but the Gospell, which is the promulgation of grace and mercy to penitent sinners, that confesse their sinnes, and forsake them, and come under a new government of grace : the publishing of this hath the spirit of grace with it to worke conversion ; therefore it is called the ministry of the Spirit : because the Spirit goes with the doctrine of grace to change us, and make us gracious, to perswade us that God loves us, and to stir us up to performe all duties in that sweet affection that God requires in the Gospell, the affection of love. Therefore if we bee or ever were converted, it is this way : our hearts are wrought on by the consideration of the love and mercy of God in Christ ; so that love begets love, and mercy begets a sweetnesse in us to God againe. In the nature of the thing it cannot be otherwise, when the soule stands convinced of the sweet mercy of God in Christ ; and of the sweet love of Christ, who being God, became man, to take our nature, and suffer the punishment that was due to us : and is now in Heaven appearing and making intercession for us ; it cannot bee but the soule will be stirred up to a desire of conformity to this blessed Saviour. Therefore let us let goe all disputing of election, concerning Gods decree ; and let us doe our duty, and depend upon God in the use of the meanes. Let us labour to see the

the love of God in Christ, and that will put all questions out of question (though in some cases we must labour to know how to vindicate the truth: but when it comes to our owne particular) lay o-ther things aside, let us doe our duty, in the use of means, and thinke of the end of the Gospell, of the end of Christs incarnation and death; namely, to reveale the bowels of Gods mercy to sinners, and then we shall finde the intendment of all working upon us, that God had an eternall purpose to save us.

Againe if we would make good use of the example of Christ, we must converse with those that have the Spirit of Christ in them (as Christ is in every good Christian) and see what lovely things the Spirit of Christ discovers in them, that will have a transforming power likewise. And certainly next to the meditation of Christ, and the excellencies that are in him; I know no way more effectually, then holy communion with those that are led with the Spirit of Christ, when we see the sweet fruit of it in others. It hath beene a meanes sanctified, to do a great deale of good to many: & those that delight not init, they never knew what the likenesse of Christ meant: for those that desire to be like to Christ, they love the shining of Christ in any. In these carelesse times, all companies are alike one with another, (indeed when mens callings thrust them upon it, they must be allowed to converse with all men,) but in familiar and intimate society, those that doe not make choise of those that finde some worke of grace on their

2

Converse with  
those that  
have his Spirit.

hearts by the Spirit of God, they may well doubt of their condition: for grace it will make us love the like. As we see creatures of the same kind, they love and company one with another, Doves with Doves, and Lambes with Lambes; so it must bee with the children of God, or else we do not know what the Communion of Saints meanes, which indeed is a thing little understood in the world. These times of security are times of confusion: affliction will make us know one another better.

3.  
Put case what  
Christ would  
doe.

Againe if we would make use of the example of Christ, let us put cases some times to our selves, what Christ would doe, or not doe in such a case. I professe my selfe to be a member of Christ, to bee one with him, and hee one with mee. Would CHRIST bee cruell if hee were on earth, would he sweare and look scornfully upon others, would he undermine others, and cover all with a pretence of justice? Oh no: it is the Devils worke to doe so. If we be not members of Christ, woe unto us: and if we be, doe such courses suit with such a neerenesse to Christ? Either let us be religious to purpose, or else disclaime all: for it is better a great deale never to owne religion, then to owne it, and to live gracelesse lives under the profession of Christ.

Motives to follow  
Christ's  
example.

Now to stir us up to expresse Christ in our lives and conversations. Let us consider. The more like we are to Christ, the more he delights in us (for every one delights in those that are like them) and what a sweet state is it for God and Christ to delight in us: God the Father will delight in us, because

because we are like the Son of his delight ; whom doth God delight most in ? In his owne blessed Sonne ; and who come neereſt in his delight to his Sonne ? Thoſe that expreſſe him in their lives and converſations.

The more like we are to Chriſt, the more like we ſhall be one to another. As if there be one Statue, or Picture, or Effigies, that is ſet for the firſt ſample, the neerer the reſt come to that, the more like they are one to another: ſo I ſay, the neerer Chriſtians come to the firſt paterne of goodneſſe, Chriſt himſelfe (who is Gods maſter-piece (as it were) that which he glories in) the more we come to be like one another, and love, and joy, one in another. What is the ſweet communion that we ſhall have one with another for ever in Heaven ? Is it not that the Spirit ſhall be all in all in every one, and each ſhall looke upon another, as perfect in grace and love, and ſo ſhall ſolace and delight themſelves firſt in God, and Chriſt, and then in one another, admiring and reverencing the graces and ſweetneſſe one of another. This is the very joy of Heaven it ſelfe, and it is the Heaven upon Earth, when we can joy and ſolace our ſelves one in another, as we are good. Now the neerer wee come to Chriſt who is the Image of God, the more we ſhall attaine this. Therefore let us labour that Chriſt may be all in all in us; that as the ſoule doth act the body, ſo the Spirit of Chriſt may act us, that Chriſt may ſpeake in us, and think in us, and love in us by his Spirit; that he may dwell in us, and joy, and hate in us by his Spirit; that we



Gal. 2.

The example  
of Christ doth  
stir up to libe-  
rality and  
bounty.

The equity of  
the duty on  
this ground.

may put off our selves, and our carnall affections, and the Spirit of the world; and that we may put on Christ, and be clothed with him, that we may say with S. Paul, *I live not, but Christ lives in me* by his Spirit, whence was Paul stirred up to that? Oh saith he, *Christ loved me, and gave himselfe for me*, Gal. 2. The grace of Christ stirred him up. *Christ loved me and gave himselfe for me*, and by his Spirit, he witnesseth to my soule that he did so. Therefore the life that I live, is by the Spirit of Christ, Christ lives in me.

But to come to the particular duty whereunto the grace, and example of Christ should stir us up to be like him; that is, in kindnesse, and mercy, and bounty, to the poore Saints: for that is the scope of the Apostle here, in this and the next Chapter. *You know the grace of our Lord Iesus Christ, who though he was rich, he became poore, &c.* Wherefore doth the Apostle bring all this? To move them to the duty of bounty, and liberality. This duty it is legall from the example of Christ, it is a thing that hath much equity in it; and it is enough to a Christian heart that hath the love of God; to put him in minde of the grace of God to him, you need not beat upon him, or presse him further then thus, *You know the grace of our Lord Iesus Christ*; remember you are a Christian, you have felt the experience of Gods love in Christ; every man will judge of the equity, that we should therefore be gracious, and kinde, and loving to others, (in imitation of Christ) because he hath beene so to us. Wherein stands the equity?

First,

First, it may appeare in this, if we consider in how neere a relation, those that need our helpe, are to us, and likewise to Christ.

First, what is their relation to us? Not only that they are our flesh (for so are all men) but they are heires of the same salvation, bought with the death of the same Christ, such as Christ feeds with his owne body and blood, such as he clothes with his owne righteousnesse, they are fellow members with us, fellow heires of Heaven, and members of Christ, such as he died for to redeeme with the price of his owne blood: there is an undeniable equity if we consider their condition, their relation to Christ, and to us.

Againe, there is a marvellous binding equity, to see the grace of God to us in particular. Christ became poore to make us rich in grace here, and in glory hereafter: and shall not I out of my riches give somewhat to the poore? Is it not equall? Christ from Heaven came in my nature and flesh to visit me; as it is in the Song of *Zachary, The day spring from on high hath visited us*, and shall not I visit Christ in his members? He came from Heaven to Earth to take notice of my wants and miseries, to doe and suffer that that I should have done and suffered: he feeds me with his body and blood, that is, with his satisfaction to Divine justice by his death: and shall not I feed his poore members? Christ clothes me with his righteousnesse, and shall not I cloth Christ in his poore members? In the consideration of these things, the Spirit of God will be effectually, to stir us up to this marvellous

I  
Their relation  
to us.

2  
The grace of  
God to us.

To imitate  
Christ in the  
manner of do-  
ing good to  
others.

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Speedily.

2  
Cheerfully.

neglected duty, of kindnesse and mercy to those that stand in need.

And because Christ is our patterne herein, let us labour to imitate Christ in the manner of relieving and shewing kindnesse, and communicating to others, that we may doe it as CHRIST hath done.

How is that?

First, Christ prevented us, when we never desired him, so we should prevent others. Sometimes the modesty of those that want, is such, that they will not lay open their wants; we should see it, and prevent it: he gives too late (oft times) that gives to a man that asks him. Therefore herein let us imitate Christ, to consider of the miseries of others: he looked on, and considered the miseries of mankind, and it drew him from Heaven to the Virgins wombe, from thence to the Crosse, to the grave, even as low as Hell, in his preventing love and mercy. Therefore when wee see any need (especially if there be any worth in them in any kinde) let us not stay till it be wrested from us by intreaty (for it is dearely bought oft times that comes that way) but prevent them in mercy, as Christ hath done us.

Secondly, what Christ did for us, he did marvellous cheerfully and readily; oh what a desire he had to eate his last Passeeover; a little before he was crucified! *With a desire have I desired to eate this passeeover with you:* he was chearfull in it, he had a great desire to doe us good; and, as he saith *Ioh. 4.* when his disciples put him in mind of eating

ing, when he had not eat in a long time before, saith he, *It is meat and drink to me to do the will of my Father*: so whatsoever we do to others, we should do it chearefully and readily, as he did.

Againe, whatsoever Christ did for us, he did it out of love, and grace, and merey, he did it inwardly from his very bowels: so when we do any thing for others, we should not onely doe the deed, but do it from an inward principle of love and mercy. Therefore the Scripture phrase is, *powre out thy bowels*, and saith *S. Iohn*, if a man see his brother in need, and pretend he loves God, and yet relieves him not, *how is there bowels in such a man?* and so in *Micah 6*. *He hath shewed thee oh man what is good, to love mercy*; not onely to be mercifull, to do works of mercy, but to love it, to do what we do out of love and affection, and *powre out thy heart to thy flesh*, as it is in *Isay*, to give the heart and affection, when we do any thing, or else we may give with the hand, and denie with the heart. A man may give a thing so untowardly, that one may see it comes against his heart and will. Therefore let us labour to doe that we doe with our whole man, especially from our heart, and affection, and bowels. It is said of Christ in the Gospell, when he saw the people in misery, his bowels yearned within him, the workes of grace and mercy in Christ, they came from his bowels first. Let us worke our hearts to pitie, and love, and mercy first, that it may come from the soule as well as from the outward man.

Againe, Christ gave that that was his owne; his

3.  
Inwardly.

Micah 6.

4.  
That that is  
ours.

owne body, his owne life for his sheepe, and his owne endeavour, whatsoever he gave, was his owne: so if we will be kind to others, we must do it of our owne, we must not doe good with that that we have gotten from others by unjust means: for the *sacrifice of the wicked* (in this kind) *is an abomination to the Lord*. Let us have interest in that we give: Christ gave his owne life, and God gave his owne Sonne for us.

5  
Seasonably.

And as Christ gave his owne selfe, so he gave himselfe in life and death for us: he did not reserve all for his death: but for us he was borne, for us he lived, for us he died, he deferred not all till his death, Christ did us wondrous good by his death; and men may doe much good when they die: but let us endeavour to be like Christ in both, to do good while we live, and do good when we die likewise. The common speech is, the gifts of dying men are dying, dead gifts, it is a speech tending to the disparagement of gifts in that kind, because they are not so acceptable as the gifts of living men in many respects: notwithstanding let not men be discouraged from doing good even when they die. Indeed it is most comfortable to do it while they live: Because,

Comfort of  
works of mer-  
cy before  
death.

I  
An argument  
of faith.

It is an evidence then that they have a spirit of faith to depend upon the promise of God. It is no exercise of faith, to give when a man can keepe it no longer.

2  
The benefit of  
others prayers.

Again, he that doth good while he liveth, he hath the prayers of others, he is under the blessing of the poore, and that is a sweet thing. Suppose the

the poore be barbarous base people, that they blesse not a man with their words, yet their *sides* blesse him. Now those that deferre all till they die, they want this comfort, they are not under the blessing of the poore. The rule of our religion is, that we have no good by the prayers of others: I will not discusse that point now; but undoubtedly it is a sweet comfort that we have of that we do while we live, by the blessing and prayers of the poore, to whom we do good.

Then againe (in civill respects) it is our owne, and we are sure it is well bestowed. When we are dead, the propriety is gone from us, it comes into the possession of another man, and we know not how he will dispose of it. Perhaps he may die before thee that needs thy helpe, or thou mayest die, or thou mayest not have the same mind; therefore while thou hast a heart, and opportunity to do good, forget not to do it presently. We have need to be urged in these cold dead times, to labour that the grace of Christ may be effectuell in our hearts, to do all the good we can, even in our life time, as Christ did.

3  
We see it well  
bestowed.

And let us labour to do it as he did, constantly, that we may *never be wearie of well doing. In the morning sow thy seed, and in the evening let not thy hand rest.* It is comfort enough that it is called *seed*: who grieves to cast his seed into the ground? he knowes he shall have a plentifull returne; so all that we give it is seed, we see it not for the present; no more we do the seed that is sowne: but *Cast thy bread upon the waters, and after many dayes thou shalt find*

6  
Constantly.

Caution, to  
give with dis-  
cretion.

Psal. 112.

*Quest.*

*Ans.*

In necessity we  
must give to  
all.

But especially  
to the good.

*findis.* Though we see not this seed for the present, yet we shall have a plentiful harvest. Onely labour to do it with discretion: for men do not sow upon the stones, nor upon the fallow ground, they do not scatter their seed in any place; sowing is a regular thing, men cast seed into ground that is prepared; therefore there must be spirituall discretion, the wisdom of a steward in this kind, *Psal. 112. The just man doth all things with wisdom and discretion.*

But must we not be liberall, and kind, and bountifull to all?

Yes, in case of necessity: then we are to looke to mans nature, because he is a partaker of our nature, and he is such an one as may be a member of Christ, and one for whom Christ died, for ought we know, he now beares the image of Christ, and he may come to the obedience of Christ, and our kindnesse may be effectuell to bring him to goodnesse: Therefore as we, if we be in need, doe not stand upon it, but receive kindnesse from wicked men; so when wicked men are in need, we must not stand upon it, but give to wicked men: we must do as we would be done by, in such cases, in necessity.

But our kindnesse must be most to those that are nearest God, to those of the family and household of faith, to those that God loves most we must bee most kinde: to whom God hath dispensed the greatest things, wee should not deny the lesse.

Indeed it is a hard matter to give wisely in these times



times, and not to abuse the sweet affection and grace of pity, (it is an affection in all: but it is a grace in them that are good) because there are so many wretched people, that live without God; without Church, without Common-wealth, without marriage, without baptism, like beasts. If any thing be an object of pity, certainly this is; that there are so many that carry Gods image on them, that are Gods creatures, and for ought we know such as Christ died for, that they should be suffered to live irregular, debauched, and base lives, scandalous to the Church and State. And without question, if things be not better looked unto, these will be instruments of much mischief by Gods just judgement: because there be good lawes, that are not executed. The best mercy to such, is to see them set on worke, and to give them correction. But then for such as are beginning the world, that are poore, and cannot set up, and those that have the Church of God in their families, that are ready to fall, and a little reliefe would keepe them, that they fall not into inordinate courses, it is mercy to set them up and maintaine them; and also by upholding those that are in the ministry. There are many wayes in the Church and State: A wise man can never want objects of mercy and charity, as Christ saith, *The poore you shall have alway with you:* but (as I said) we must labour for a spirit of wisdom, to doe good as we should, and not to feed Drones, instead of Bees.

The Spirit of God is frequent in pressing this point: but this argument in the Text, it may melt  
any

any mans heart, and take away all objections; *The grace of our Lord Iesus Christ.*

*Salvian.*

If a man object, he that I should give to is an unworthy person. Doe but think how worthy we were of the favour of Christ to us. And then againe consider if there be any goodnesse in them; we give it to Christ in them, as *Salvianus* saith well, Christ doth hide himselfe under the person of the poore: the poore man reacheth out his hand indeed, but Christ receives that that we give, and they are Christs exchangers: for they take from us, and Christ rewards us with grace, and increase of our substance here, and with glory hereafter: they receive it instead of Christ, and Christ begs in the person of the poore, in all joyntly, and in every one particularly. Think of the grace of Christ to us, and then think Christ comes to me in the person of this, or that poore man, and it will stir us up to this duty.

*Object.*

But some will say, if Christ were on Earth himselfe, I should be ready to doe it to him.

*Ans.*

Those that give not to Christians, would not to Christ himself  
*Matth 25.*

Certainly thou wouldst not: you know the place, *Matth. 25. In as much as you have not relieved these, you have denied it to me*, saith Christ: let us not deceive our selves: for even as we would do to Christ if he were on earth, we will doe to his poore members, he hath made them his receivers.

*Object.*

*Ans.*

Liberality provides for posterity.  
*Psal. 112.*

But I shall want my selfe, I have a family, and children.

It is the best way to provide for thy children, *Psalme. 112.* God provides for the posterity of the righteous bounteous man. A

man

man is not the poorer for discreet mercy. It is seed (as I said before) a poore man labours to have his seed sowne, because it returnes plentifully. Let us be sober and abate of our superfluous expences: pride is an expender, and superfluous lusts; let us cut off from them, that we may have somewhat for seed; let us labour in an honest calling, that we may have somewhat to give. Oh, it is a blessed thing to give! It is a thing that must be gotten by use, our soules must be exercised to it, and when we have gotten it, learne an art of giving, we must exercise faith in it. And when we come to dye, it will make us dye wondrous sweetly: for when a man hath depended by faith, and trust upon Gods promise, that *He that gives to the poore, lends to the Lord*, and other like promises. I have exercised liberality, and now I come to give up my soule to God, I beleeve that God will make good the promise of life everlasting. I have beleeved his other promises before, and though I have cast my seed into the ground that I saw it not, yet I have found that God hath blessed me the better, in a way that I know not; and now I depend upon the same gracious God, in the promise of life everlasting. We should labour to doe this that we may die with comfort. What is it that troubles many when they come to dye? Oh they have not wrought out their *salvation with feare and trembling*, they have neglected this duty, and that duty, they have beene carelesse in the workes of mercy, &c. The time will come that that which wee have given, will comfort us more then that we have; we shall  
 alway

It makes comfortable in death.

Negligence of duties, troubles at death.

always have that which we give: for that goes in banck, many prayers are made for us; we have the comfort of it here, and when we dye, what we leave, we know not what becomes of it.

Therefore let us labour to be discreetly large, and bountifull: as we desire to dye with comfort, as we would make it good, that we know *The grace of our Lord Iesus Christ* with interest in it, and as we would make it good to our soules, that the example of Christ is a thing that hath any efficacy with us, or else wee shew that wee have no interest in the grace of Christ, and then how miserable are we? We shall all wish ere long that wee had part in this grace and love of Christ, that he would speak comfortably to us at the latter day, *Come ye blessed of my Father inherit a kingdome.* Our life is short and uncertaine, as we shall desire it then, so labour to be assured of it now, and let us

bee stirred up from this *Grace of our Lord Iesus Christ*, who though he were rich, became poore for our sakes, that we through his poverty might be made rich.

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FINIS.

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THE  
RICH POVERTY:  
OR THE  
POORE MANS  
RICHES.

By the late Learned and Reverend Divine,  
RICHARD SIBBS,  
Dr. in Divinity, Master of Katharine-Hall in  
Cambridge, and sometimes Preacher at  
GRAIES-INNE.

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Matth. 5. 3. *Blessed are the poore in spirit.*

James 2. 5. *Hath not God chosen the poore of this world, rich  
in faith?*

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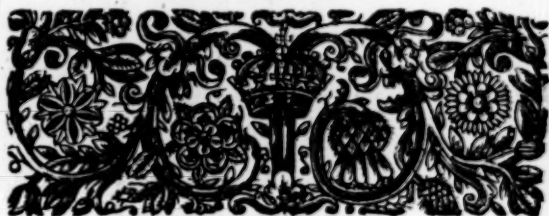
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THE  
RICH POVERTY:  
OR,  
The Poore-mans Riches.

ZEPH. 3.12.

*I will also leave in the midst of thee an afflicted and  
poore people, and they shall trust in the name of the  
LORD.*



Before the Captivity in *Babylon*,  
God sent Prophets to his peo-  
ple, as *Jeremiah*, and among  
therest *Zephaniah* likewise, who  
lived in the time of *Iosias*, to  
forewarne and fore-arme them  
against worse times. And as the  
Contents of all other Prophecies, are for the most  
part these three: so of this. They are either such  
expressions and prophecies as set forth the sins of  
the people: or secondly, the judgements of God:  
E f or thirdly,

Contents of  
the prophesie.



thirdly, comfort to the remnant, to Gods people; so these be the parts of this prophesie. A laying open of the sins of the time, under so good a Prince as *Iosias* was: and likewise the judgements of God denounced: and then in this third Chapter especially, here is comfort set downe for the good people that then lived: the comfort begins at the ninth verse.

Scope of the  
Text.

This particular verse is a branch of the comfort, that how ever God dealt with the world, he would be sure to have a care of his owne, *I will leave in the middest of thee an afflicted and poore people, and they shall trust in the name of the Lord*. The whole Scripture is for consolation and comfort: when God *pulls downe*, it is that he may build up: when he purgeth, it is that he may cure and heale: he is *the father of comfort*, whatsoever he doth, it is for comfort: therefore he hath a speciall care in his Prophets, and Ministers, and Ambassadors, that those that belong to him may be raised up with comfort, and not be over much dejected and cast downe: but to come to the words.

*I will also leave in the middest of thee, &c.*

Parts of the  
Text.

In the words these three generall heads:

First, Gods dealing with his poore Church: when he comes to visit the world, *I will leave in the middest of thee.*

Secondly, their condition and disposition, they are *an afflicted and poore people.*

Thirdly, their practise and carriage towards God, *they shall trust in the name of the Lord.*

From

From the first, Gods dealing with his people in the worst times; we may observe, first, that

*There is a difference of the people,*

both in regard of providence in this world, and in regard of that love that tends to the world to come: for God hath a more especiall care (as we shall see afterwards) of some, then he hath of others, and he loves some to eternall life, and not others, *I will leave in the midst of thee, an afflicted and poore people,* refusing others: God will leave some, he will purge away others: as he saith in the verse before, *I will take away out of the midst of thee, them that rejoyce in thy pride, and thou shalt no more be haughty because of my holy mountaine:* he will take away them: but *I will leave in the midst of thee, &c.* there is a difference. All are not alike (as the Proverbe is) as white lines upon a white stone, that we cannot see a difference. It is not alike with all men: for we see a difference in this world: but not much here, because Gods government is vailed, it will appeare at the last day; and whatsoever appeares at the last day, it had a ground before. There is a difference in regard of grace and inward qualification, and in regard of the care of God. Even as there is a difference in the creatures: there be pretious stones, and common stones; and in plants, there be fruitfull trees, and barren trees: and as there is a difference likewise in the living creatures: so amongst men there is a difference.

The next thing is, that

*God will have some in the worst times.*

He will have some in all times that are his, a

*Observ.*

There is a difference of people.

*Observ. 3.*

God will have some in the worst times.

remnant, as he saith here, *The remnant of Israel shall doe no iniquity*; and as in the Text, *I will leave in the midst of thee an afflicted and poore people, &c.* God will have alway some that are his in the World.

*Reas.*

It is an Article  
of our faith.

For it is an Article of our faith, *We beleeve the holy Catholike Church*: there must not be an Article of faith, and no object to beleeve. If there bee faith to beleeve a thing, there must be somewhat to be beleaved: if I beleeve that at all times there shall be a *holy Catholike Church*, there must be such a Church in the world, that is the object of my beleeve, or else there were no foundation for that Article of faith: therefore there must alway be a Church to the end of the world; sometimes more, sometimes fewer, even as the discovery of Christ is. From whence comes the abundance of the Spirit; the Spirit follows the manifestation of the knowledge of Christ, who is the Head of the Church: then is the Church most glorious, when the riches of Christ are more gloriously discovered. Those times wherein there is most discovery of Christ, and the mercy and love of God in him, there are more elect of God in those times then in other. There will be alway a Church in the world, that is the object of our beleeve: what is the meaning of it? I beleeve that in all times to the end of the world, there will be a company of people spread over the world, gathered out of the rest of mankind, whom Christ hath knit to himselfe by faith, and themselves together in a holy spirit of love; of which company I beleeve my selfe

selfe to be one: therefore there must be such a company, or else there would be faith, without an object of faith; which were a great absurdity in Divinity, and reason too.

Then againe the world should not stand, were it not for a company in the world that are his: for what are others? A company of swearers, and blasphemers, prophane persons, beliy gods, ambitious bubbles, that care for nothing but the vanities of the world; what glory hath God by them? What tribute do they give to God? What credit to religion? They are the shame of the times, they are such as pull Gods vengeance upon the times and places they live in. Such is the ill disposition and poysonfull nature of men (if they have not the Spirit of God) that God would not indure the world to stand a moment, unlesse there were some to with-hold his wrath, to be objects of his love, and to stay his hand; and when they are all gathered, there shall be an end of this wretched and sinfull world: some there must be while the world endures, and for their sakes God continues the world. Those that keepe Gods wrath from the world, are those that are his, and till all those be gathered the world shall stand. There shall alway be some.

It is a point not altogether fruitlesse, it yeelds some comfort, to know, that when we are taken hence, others shall stand up when we are gone, the Church shall not dye with us. Is not that a comfort when a Christian yeelds his soule to God, to think: yet God will have a Church and people,

*Reas. 2.*

The world  
should not  
stand else.

*Vse.*

Comfort, that  
God shall have  
a Church after  
we are gone.

(if not among us, yet in some other part of the world,) he will have some that shall glorifie him in this world, that shall adorne and beautifie religion, and shall for ever be glorified with him in Heaven, till he hath made an end of these sinfull dayes: It is some comfort, I say, that goodnesse shall live after us, that the Gospell shall continue after us. There shall be a posterity to the end of the world, that shall stand for the truth and cause of God. The world was not, nor ever shall be so bad, but God hath had, and will have, a party in the world that shall stand for him, and he for them. Now the children of God, as they know God hath a purpose to glorifie them world without end: so they have a desire that God may be glorified world without end, and from this desire comes joy, when they thinke that there will be a people on earth to glorifie God still, when they are taken hence: for it is a disposition wrought from Gods peculiar love, to wish that God may ever have his praise here in the world, while it is a world, and for ever in the world to come: therefore it is a comfort to them to think that God will alwayes have a Church.

Gods children  
but few.  
*Rom. 11.*

But these are but a few, called by *Esay* a remnant, *A remnant according to election*, as it is *Rom. 11.* A handfull in comparison of the world: yet they are a world in respect of themselves: for they are a world taken out of the world: but compared with the rest of mankind, they are but as a few grapes after the vintage, as the gleanings after the harvest, one of a City, and two of a Tribe. The Prophets

phets every one of them have speciall phrases, to set out the fewnesse of those that God hath a speciall care of, he calls them in the next verse *the remnant of Israel*. God will have some continually: but those are but a few that are his, his flock is but *a little flock*.

It is a point not mainly aimed at here: but it is very usefull.

Is there but a few, but a remnant in all times? Am I one of those? What have I to evidence to me that I am of that little flock that is Christs? What have I in me to evidence that God hath set his stampe upon me to be his? That I shall not go the broad way to destruction? This should force such quæres to our soules. When we heare of the few that shall bee saved, we should make that use that Christ makes of that curious question of the fewnesse of them that should be saved. *Oh strive to enter in at the strait gate!* Stand not on many or few, make this use of it: strive to enter in at the strait gate: take up, and practise the duties of religion, that are contrary to the corruption of nature, and contrary to the times, avoid the sins and courses of the times, and then we shall know, and evidence to our selves that we are of that few number. Somewhat must be done, to shew that wee are not of those that go the broad way. We heare that there are few that go the other way: and indeed it will make a man looke about him, the very consideration that there are are but few that shall be saved.

And it will make a man wondrous thankfull,

*Vse.*

To examine if we be of those few.

*Vse 2.*

Thankfulnesse

*Who am I, and what is my fathers house?* What is there in mee? What could God see in me to single me out of the rest, out of a great number that go the broad way to destruction, to set his love upon me? It will inflame the heart with thankfulness to God; It will not make a man proud to despise others; that is pharisaicall: but it will inflame the heart to be thankfull in a peculiar manner to God. And to single out God in a peculiar manner to be our God, as he hath singled out us to be his: for alwayes he workes somewhat in us, like to that he workes for us. Those that God hath singled out to be his, he will give them grace to single out him againe. God shall be my God, religion shall be my care, and that that God respects shall be that that I will respect: since God so respects me, shall not I love and respect all that God respects? And shall I not greeve when any thing goes amisse with that that God hath a care of? Certainly it will worke this disposition, when wee come to perceiue, by grounded evidence, that we are of that few company, of that remnant here spoken of, that God will leave alway to trust in his name.

*Observ.*  
God hath a  
speciall care of  
those that are  
his.

In the next place, though they be few, yet

*God hath a speciall care of them.*

Why? There is good reason: for they are his in a peculiar manner. A governour of an house, he cares for all his cattell: but he cares for his children more. A man hath some care for all the lumber and trash in his house, he sees them usefull at sometime or other; but he cares more for his Jewels.



els; if fire come, he will be sure to carry away his Jewels, whatsoever become of the lumber: Gods children are his after a peculiar manner; therefore he hath an answerable peculiar care of them in all times. And indeed when they are once his, as he makes them have a peculiar care of him; so hee lookes upon them, as such as he hath wrought upon to be good, and to witnesse for him, that have a care to stand for him and his honour, to own him and the cause of religion, he will have a care of them. Not that they have this of themselves to winne his love: but he workes in them a care to witnesse for him; he workes in them a care to stand him for his glory in ill times; and therefore he wil be sure to stand for them in the worst times. He will not be beholding to any man; what wee have, we have it from him, and then he crownes his owne graces after; he will have a speciall care of those that are his.

This might be instanced from the beginning of the world; from the infancy of the Church to this present time. When he would consume the old world, *Noah* must come into the Arke. And *Lot* must come forth of *Sodome* when it was to bee destroyed, the Angell could doe nothing else. So he had a care for *Jeremiah* and *Baruk*, he gave them their lives for a prey. He wil have a care of his own in the worst times, for they are sealed, he hath set his seale upon them. Those things that are sealed we have a speciall care of: now in *Revel. 7.* there are a number that are sealed: sealed inwardly by the Spirit of God, they are marked out for God: they

Instances of  
Gods care.

*Rev. 7.*

Ezek. 9. 4.

Mal. 3.

Object.

Answ.

Gods children  
suffer some-  
times in com-  
mon judge-  
ments.

they are a marked, sealed number, all those that God will have a speciall care of. As in *Ezek. 9.* Those that were marked in the forehead, they were looked unto, and cared for before the destruction came. So in *Malachy 3.* God had Jewels that he saith he would gather. When he brings a generall destruction, he will be sure to gather his Jewels, his first care is of them, *A booke of remembrance was written for them*; he hath a booke of providence to write their names in, he hath their limmes, all the parts of them written: not a haire of them can miscarry, their teares, their steps, their dayes are numbred: *My times are in thy hands*, saith *David*: all things are numbred exactly of those that belong to God; he hath a care of them, and all theirs to a haire, as our Saviour Christ saith; they shall not lose so much as a haire of their heads. God hath an exact care of his remnant at all times.

But you will say, sometimes it falls out otherwise. Indeed so it doth: for sometimes Gods children are taken away in common judgements, perhaps for too much correspondence with the finnes of the times; therefore they are wrapped in the destruction of the times: but yet there is a maine difference betweene them. *Jonathan* and *Saul* dyed by the sword both of them; *Iosias* and others died in the field; but there is a maine difference. *Jonathan* was a good man: *Saul*, for ought the Scripture saith of him, we have no ground to judge charitably of him, but leave him to his Iudge. But sure it is in generall, though the same things befall good and bad outwardly: yet there is a difference betweene

betweene *Lazarus* and *Dives* when they dye. *Dives* goes to his place, and *Lazarus* to Heaven. But for the most part this is true; in regard of the body of the Church (though, some few members, God hath hidden wayes to bring them to Heaven and happineffe: but for the body of his Church, and deere children) *he will give them their lives for a prey*; he will have a speciall care of them, and be a Sanctuary to them. Nay so far he will doe it, that the world shall know that he hath a speciall care of them in the world, as it is in the *Psalme*, the heathen shall say, *God hath done great things for them*: men that have no religion, shall say, certainly God doth great things for these men: though he suffer them to be carried captive, and to be in affliction: yet in that very affliction, shall be the glory of the Church, in that very bondage and abasement. Was the Church ever more glorious then in *Babylon*, when *Daniel* was there, and the three young men were put into the fire? The glory of the Church oft times is in outward abasement: the world shall see that God hath a speciall care of them more then of others. God somagnifies himselfe, and is so marvellous to his Church and children, to doe good to them sometimes, to the envie of the enemies, and admiration of all the world that take notice of them: as at the returne from the Captivity, and the like shall be at the conversion of the Iewes.

The use of it may be to comfort us against evill times, against the time to come; *Let us cast our care upon God he will care for us*, he will be with us, and stand

Comfort against evill times.

stand by us: he will never forsake us in the worst times. Nay his fashion is to deale with his children, as becommeth his infinite wisdom, that they shall finde most comfort, and sweetest communion with him in the hardest times. Therefore let us feare nothing that shall befall us with slavish fear, let us feare nothing whatsoever in this world, as long as we are in covenant with God, come what will. It is a great honour to God to trust him with all for the time to come: let us do our duty, and not be afraid of this, or that, as long (I say) as we have God in covenant with us, who is allsufficient. What should we be afraid of? *Can a mother forget her child* (saith the Prophet,) *If she should, yet will not I forget thee, thou art written on the palmes of my hands.* Those things that are in the palmes of our hands, we have ever in our eye. God hath us in his eye; he sets his children before him alway: how can he forget them? How can Christ forget his Church? He carries them in his breast; as the high Priest had the names of the twelve Tribes on his breast in twelve pretious stones, when he went into the Holy of Holies. Christ carries our names in his heart: how can he forget us then? Let kingdoms dash one against another, and let the world tumble upon heapes; let there be what confusion of States their will, God certainly will have a care of his Jewels. *I will leave* (in spight of all the world) *in the midst of thee, an afflicted and poore people, &c.*

*Quest.*

*Ans.*

Promises and  
prophecies per-  
formed by de-  
grees.

You will say, when is this performed?

*In that day* (saith he in the verse before my  
Text.)

Text.) You must know it is the Scriptures fashion, when it saith, *In that day*, to take it indefinitely, not to tie it to a certaine day: though there is a certaine day wherein there shall be an accomplishment of all propheties, and a performance of all promises, that is, at the last day. In the meane time there is a graduall performance of promises, and the accomplishment of them is in several knots and points of time, so much as shall give content to Gods children; yet alwayes leading to a further and further performance. As for example, God shewed mercy to these Israelites, when they were in captivity, he brought them home againe; they were a poore and afflicted people, and were much bettered by their abasement; there was a degree of performance then. And then there was a degree of performance in Christs time, when he joyned the Gentiles to them, and both made one Church. There will be a more glorious performance at the conversion of the Jewes; when God shall make his people *trust in the name of the Lord*, and the *Gentiles* shall come in and joyne with them, and they with the *Gentiles*. But that which followes in the verse after, *The remnant shall doe none iniquity, nor speake lyes; a deceitfull tongue shall not be found in their mouth*. These things shall have their time, when the people shall be more thorowly purged then ever they were: and certainly these glorious portions of Scripture cannot have performance, but in such dayes as are to come. But the accomplishment of all shall be at the day of judgement. Indeed in the meane time (as I said) there is a comfortable

Verse 13.

fortable performance, leaving us in expectation of further, and further still: because while we live here, we are in a life of hope and expectation, and alwayes we are under somewhat unperformed. So much for that.

I come now to the state and condition of these people:

*An afflicted and poore people.*

This is their state and condition, wherein is implied also their disposition: their estate is, they are *an afflicted and poore people*; so it is answerable to the originall, *an afflicted and impoverished people*, a weakned people. How ever God hath a speciall care of his Church in this world: yet it is with exception of some crosses and afflictions. *You shall have a hundred fold* (saith Christ) *in this life*; but *with tribulations and afflictions*; that must come in. But yet notwithstanding here is a blessing in this: for howsoever he leave them *an afflicted and poore people*, yet he leaves them a people: and though they be a people afflicted and poore: yet they are a people that are rich in God, they shall *trust in the name of the Lord*, of which I shall speake afterward. In that he calls them *an afflicted and poore people*, hence wee see in the first place, that,

*Doct.*

Gods Church  
and children  
afflicted in  
this world.

*The state of Gods Church and children in this world (for the most part) is to be afflicted and poore in their outward condition.*

I say, for the most part: we must not make it a generall rule: it is a point rather to comfort us when it is so, than that it is alway so with the Church.

Church. For howsoever they are alwayes in some respects afflicted, they have alway something to abase them, yet the times of the Church are sometimes more glorious in the eyes of the world; they have the upper hand of the world sometimes: and sometimes againe the children of God they walk in the abundance of the comforts of the Holy Ghost, and increase and multiply, as it is in *Acts 9.* When *Saul* was converted to be *Paul*, *The Church increased and grew, and went on in the feare of the Lord, and the comforts of the Holy Ghost.* There be good dayes and times for the Church sometimes: but for the most part in this world, Gods Church and children are under some cloud. I will not enter into the common place of it, but onely touch it in a word or two.

*Acts 9.*

God will have it so: because it is fit the body should be conformable to the head. You know our blessed Saviour when he wrought our salvation, he wrought it in a state of abasement: and we in *working out that salvation*, in going to that salvation that he hath wrought for us; we must go to it (for the most part) in a state of abasement in one kind or other: for we are chosen to be conformable to our head, and we are as well chosen to our portion in afflictions, as to grace and glory. God hath set us apart to beare such a share and portion of troubles in this world, to suffer, as well as to do. *From my youth up* (saith the Church) *they have afflicted me; the plowes have plowed upon my backe, and made long furrowes:* that is, from the infancy of the Church, in all the growth of it, this hath beene

*Reas. 1.*  
To conforme  
us to Christ.



*Reas. 2.*We cannot  
beare prosperi-  
ty.*Simile.*

beene the state of the Church, for the most part, to be afflicted, and poore.

And indeed, if we looke to our selves (by reason of the remainder of our corruptions) it is needfull it should be so. God in wisdome sees it fit it should be so, that wee should bee afflicted and poore: because he sees that we can hardly digest any flourishing condition in this world. It is as strong waters to a weake stomacke: how ever strong waters intoxicate them not, to make them drunke, yet they weaken the braine: so how ever a good condition in the world doth not altogether besot men, yet it weakens them, without a great measure of faith, and makes them forget God, and the condition of worldly things, how empty and vaine they are, and forget themselves, and their owne mortality, and forget others, what respect is due to them: as if the world were made onely for them to trosse and tumble in at their pleasure, to have all at their will: as if other men were scarce men to them. You see when men are trusted with great matters, they deale with other men as if they were not men, as if all were made for their pleasure. This is the nature of man in great eminency, it sets up its owne desire for a god, as if all other were beasts, and base, and nothing. It is a pitifull thing to consider what our nature is in this kind. Nay, take the best: *Hezekias*, in his prosperitie, he would needs shew his treasures to the king of Babylon, (a faire bootie for him) you know what it cost him afterward. Naturally we are prone to outward carnall excellency too too much,

much, God knowes it well enough. *David* would be numbring the people, that he might be conceited what a goodly number he had to fight against his enemies: God punished him you see in that kind, he tooke away that people that he made his confidence. God deales thus with his children in this world, because he sees a disposition in them that cannot digest, and mannage, and overcome prosperity; they cannot command it as they should do, but are slaves to their own lusts, though they have a good measure of grace. We are prone to surfeit of the things of this life, and God is forced; as it is in *Psal. 119. of very faithfulness* *thou hast corrected me*, God of very faithfulness, because he will be true to our souls and save them, he is forced to diet us, and to keep us short of the things of this life: to take away matter of pride, and matter of conceitednesse in carnall excellencies, to make us know our selves, and him, and the world what it is, the vanity of the world, and worldly things. You see then, God hath some cause to do it.

*Psal. 119.*

And we may justifie God when he any way abaseth us in this world: he knowes what hee hath to do with us, let us leave that to him, so he save our soules, and sanctifie them, and delight in us to heaven and happinesse: if his pleasure be to diet us in this world, in regard of riches, and greatnesse, that he do not answer our desires, but keep us under hatches; let us leave it to his will, he knowes what to do with us: as the Physitian knowes better what concerns the sicke, than the sicke doth.

*Vse.*

To justifie  
God in our  
abatement.

G

Therefore

Why he joyne  
afflicted, and  
poore.

Phil. 4.

Doct.

Outward po-  
verty sanctifi-  
ed helps pover-  
ty of spirit.

Therefore let us take in good part the wise dispensation of God.

But why doth he joyne *afflicted* and *poore* together? Because poverty is affliction, and because affliction goes with poverty, poverty brings affliction, it brings abasement with it, and it is an affliction it selfe: For the poore man is trod on at all hands, men go over the hedge where it is lowest, it is an affliction, and it goes with affliction. Therefore the Apostle *S. Paul, Philip. 4.* he joyne them together, *I have learned to want and to be abased:* Why? Because a man that is in want in the world, is usually abased; every man scornes him that is in want: they looke haughty and high over a man that hath any use of them: so that affliction and poverty usually goe together.

Those that God doth abase in this kinde, let them consider that it is no otherwise with them, than it hath beene with Gods people before: and let them labour for true riches, take advantage from their outward estate to bee rich in a better way.

In the next place we may observe hence, that *God sanctifies outward affliction and poverty, to helpe inward poverty of spirit.*

Poverty in outward condition helps poverty in the inward disposition. In their state and condition is implied their disposition; poore for condition, and likewise in inward disposition: for that is implied here. The Prophet doth not meane he will leave poore people that shall onely be poore: for we see a world of poore and proud. A man as

he

he goes along in the streets, shall heare a company of poore that are the greatest rebels in the world against God, that blaspheme, and sweare, that raile against Magistrates, and Governours, they are the most unbroken people in the world: the poorest, and beggerliest, the refuse of mankinde; as they are in condition, so they are indisposition. The Scripture speakes here of Gods poore, not of the diuels poore, such as are poore every way, outwardly, & inwardly, and have their poverty as a just punishment of their wicked lives, and continue in that wicked life, having it not sanctified to them to make them desire better riches. Doth God esteeme such poore? No; but such poore, and afflicted, as together with the meannesse of their outward condition, have it sanctified to them: so as they grow to be low and poore in their owne esteeme of themselves, they grow to inward poverty of spirit, and so to seeke to God, to seeke for better riches: *so be rich in faith*, as the Scripture speakes, especially such, and only such are here meant. So then marke the point here, that,

*God sanctifies affliction and poverty for the inward good of the soules of his children.*

This is the reason of it, outward poverty and affliction takes away the fuell that feeds pride, that is an opposit to spirituall poverty, and humility, and fight of our wants. That which pride feeds upon, it is some outward thing, some outward excellency: that the flesh takes occasion by to swell, to over-weene it selfe, and to over-looke

What poore  
here meant.

*Reas. 1.*

Poverty and  
affliction takes  
away the fuell  
of pride.

*Simile.*

all others: now when the fuell is taken away, the fire goes out; when the fodder and nourishment is taken away, those wanton steeds (you know) that grew fierce with pampering, they grow more tractable: so it is with the nature of man, take away that that makes him fierce, and then when his fierce and high conceits are taken away, hee will bee tame: take away that that feedes his carnall disposition, and he growes tractable and gentle. Thus then affliction and poverty outward in our condition, it helpes to inward poverty of spirit and disposition: for it takes away that which inflames the fancy of a carnall man. A carnall man thinks himselfe as great, and as good as he hath possessions of the things of this life: and the diuill enlargeth his conceit more upon the imagination, to thinke these things to be a great deale greater than they are: we come afterward by experience to see them nothing but vanity: but this is in man without grace, we are prone (as I said) to surfeit of them, they are too strong for us to digest and overcome, and therefore God takes them away that he may helpe the inward disposition of our soules.

Afflictions  
bring us to  
God.

Afflictions and poverty sanctified they have a power to bring us to God, and to keepe us in, and to recover us when we are fallen. They bring us in, as we see in *Manasses*, and in the prodigall son, affliction and poverty they brought him to know himselfe; they brought him home, he was not himselfe before; they brought him to inward poverty: when he could not be satisfied so much as  
with

with husks abroad, it was time for him to looke home againe. So when we are in the state of grace, it keepes and pales us in, *God hedgeth us in with thornes*, that we may not run out. And then if we fall, it recovers us, and fetcheth us in againe by imbittering sinfull courses to us. We see then affliction and poverty is sanctified to Gods children, to worke an inward sight of their spirituall wants.

Take notice hence of the poyson and sinfulness of our corrupt nature, that defiles it selfe in the blessings of God: so that God cannot otherwise fit us for grace, but by stripping of us of those things that are good in themselves. This should abase us very much, considering that those things that should be rises to us, to raise us up to God, that should be glasses to see the love of God in; our nature useth them as clouds to keep God from us, and to fasten, and fixe upon the things themselves; so that there is no other remedy, but God must strip us naked of them: this consideration should humble us.

And let us make this use of it: Let us know when any abasement is sanctified to us, it comes from Gods love. If wee find any affliction make us inwardly more humble, and tractable, and more pliable; certainly it comes from love, and is directed to our good: and therefore it is in love, because it is directed to our good. For it is well taken away in earthly things, that is supplied in heavenly and spirituall. What if God take away such outward honours, and respects, and riches; if God make it up in graces that

*Use 1.*

The poysonfull nature of man, that defiles it selfe in blessings.

*Use 2.*

Abasements sanctified come from Gods love.

that are eternall, that make us truly and inwardly good, which all the outward things in the world cannot doe: All the Empires in the world cannot make a man an honest man: they may make him worse; they may be snares to make him forget God and himselfe; they may be a meanes of his damnation without wondrous care. What if God take away a great deale of these things, and make them up in favours of a higher kinde: Therefore if we finde God sanctifie any outward abasement for the inward good of our soules, let us blesse him for it, and take it in good part as an evidence of his love: for God thus deales with his children, he sanctifies their outward abasements for their inward good, to draw them nearer to himselfe.

*Use 2.*

To examine if  
crosses humble  
us.

Therefore those that are weake in their condition (for a man may be poor in regard of his condition, though not inwardly poore) those that are broken in their condition outwardly, they may know whether it be in love or no, if they finde this condition sanctified to a better disposition. For as all things in generall worke to the best to them that love God: so this is one, especially affliction and poverty, worke for good to them that love God; God sanctifies it to them for that end.

Therefore we should examine when we are under any crosse, see how it workes upon us, whether by it we are humbled or no; whether we joyne with God or no: for those that belong to God, have the graces of the Spirit, to joyne with him in the worke; when he afflicts them, they labour



how to afflict themselves; when he goes to humble them outwardly, they humble themselves; when he goes about to make them poore, to weane them from the love of the world, they weane themselves, and joyne with God. As we see the Physizian by his art and skill, when he sees nature working away, then he will helpe nature, till the cure be wrought: so God gives his Spirit to those that are his, to work with him. When God goes about to take them downe, they will take downe themselves too, and so they grow inwardly better, together with their outward abasement.

*Simile.*

Those therefore that swell, and storme, and murmur, and rage, what doe they get but more stripes? They get not out of trouble by it: but if they belong to God, they get stripes upon stripes. What doth the Horse get at last by shaking off his Rider that is skilfull? more spurring, and more strokes: so when men are under Gods hand afflicted any way, and labour not to make a good use of it: but will pull the rod out of Gods hand, and swell and pine, if they belong to God, they get more stripes. Therefore let us kisse the rod, and the hand that holds it: God is about a good work, let him alone; desire him rather to sanctifie the visitation and abasement, then remove it. A gracious heart desires rather the sanctification, then the removall.

Againe, hence we learne, not to despise the brother of low degree: nor we should not have the faith of Christ in respect of persons. We should not take scandall at the Church, that it is usually in a mean

*Vse 3.*  
Not despise  
the poore.

simile

Simile.

condition in this world : for the Church is alway rich in another kinde of riches : the Church is rich in reversion, it hath Heaven and happinesse : and the Church is rich in bills and promises. The Church is rich in an apparant pledge, that is worth all the world besides, that is, in Christ. *If he have given us his Sonne, will he not with him give us all things else?* The Church is rich in this world indeed : *for all things are yours, and you are Christs.* Christ carries riches for the Church, and dispenseth them to the Church as occasion serves. Indeed Christs riches are the Churches riches. The Church cannot be poore if Christ be rich ; it is only a medicinall poverty, it is Gods dispensation to fit them for better riches. As a wise Physitian he purgeth a foule body, till he bring it almost to skin and bone : but why ? That having made it poore, there may be a spring of better blood and spirits.

Let us take no offence therefore at Gods dispensation, either towards others, or our selves, if we finde him by his holy Spirit sanctifying that outward condition to a holy inward bent, and disposition of soule to God-ward. It is a happy affliction and poverty, and abasement, whatsoever it be that drawes us neerer to God, in whom we have more supply then we can have want in the world. God never takes away any thing from his children in this world, but he gives them more in better things : that is alway his course, *the poore receive the Gospell*, the Gospell is preached to them, and they receive it; those that by their outward abasements, are

are brought to a sight of their spirituall wants, and thereupon to hunger after Christ.

Againe, in that this outward poverty helps to inward poverty of the soule, outward afflictions helpe the inward disposition hence we see likewise this truth, that

*Providence is serviceable to predestination and election.*

God in election, hath a purpose to call us out of the world, to save our soules. Providence, that is a generall government of all things in the world. Election is in order to salvation, he hath chosen us to a supernaturall end, and fits us for it, by calling and sanctification. Now how doth providence serve the decree of election? Thus, whom God purposeth to save, to bring to an end above nature, he directs providence, so that all things shall serve for that end; therefore he encourageth them with outward things, or takes outward things from them (in his providence) as may serve his purpose in election, to save their soules. He hath a purpose to save them; therefore providence workes all things for their good, *Rom. 8. 28.* All things (by the over-ruling providence of God) are serviceable to a higher degree of love that God beares to his children, to serve his purpose, to bring them to Heaven. Thereupon comes the dispensation of riches or poverty, honour or abasement: he takes liberty for outward things concerning this life, to give, or take them, as they may serve the spirituall and best good of his children.

Therefore Gods children when they see God  
inrends

*Observ.*  
Providence  
serves predesti  
nation.

Use.

To blesse God  
for taking, as  
well as for  
giving.

intends their good, in taking away the things of this life, in letting them blood (as it were) for their health: they should blesse God, as wel for taking, as for giving, as *Iob* did. And there is as great mercy, and love hid in taking away blessings, as in conveiging of them. *I will leave an afflicted and poore people.* In the Originall, it is poore, and milde, and gentle; poverty of estate, and poverty of spirit, the disposition of soule, come almost in one word, and indeed in Gods children they are joyned together: for he sanctifies all dispensations and cariages of himselfe towards them. When God hath a purpose to save a man, every thing shall helpe him homeward. And it is not a better outward argument to know a mans state in grace, then to see how the carriage of things serve Gods purpose to doe good to his soule: when we our selves are bettered in our inward man, by whatsoever befalls us. God complains of the *Iewes*, they were as *reprobate silver*, because hee had melted them, and they were never a whit the better: they were like drossie consumed in the melting. Gods children are as gold refined; those that find themselves refined and bettered, it is an evidence that they are Gods: because there is a providence serving their spirituall good, directing all things to that end. But from their condition, we come to the disposition implied, inward and spiritual poverty.

Now this poverty is not a meete want of grace, to bee poore in spirit, is not to bee poore of that spirit, or to bee of a poore spirit: to be of a poore spirit is to have no goodnesse, no worth

Spirituall poverty.

What it is not.

worth at all, but to be of a dejected base mind. Gods children are not so, there are none more courageous then they, when they are called to it. It is not this poverty of spirit, to have no goodnesse at all. But to be poore in spirit, is a state and disposition of soule, that hath some goodnesse, wherein they see a want of further goodnesse: they have so much goodnesse and worth, as to see an unworthinesse in themselves, and a greater worthinesse out of themselves. They are sensible of their own want, and see they have not meanes of supply in themselves, and they see an al-sufficiency out of themselves, in God, in Christ; they see a necessity of dependance for supply out of themselves in their whole condition till they come to Heaven. In a word, this poverty is a sight of our owne nothingnesse in our selves, and besides that, our owne inability; and a sight of sufficiency out of our selves, and a desire of it, and likewise a hope of supply from thence, which hope carries us to endeavour, and to waiting, till we have supply.

This will better appeare, if we distinguish of this poverty in spirit by the two degrees of it. There is a poverty of spirit, before we are in the state of grace, before we are in **C H R I S T**: and a poverty after.

The poverty before we are in the state of grace, is, when God by his Spirit, together with his word and worke of correction, doth open the eyes of our soules to see what we are by nature, what we are in our selves. It is a worke of Gods convincing Spirit to give us a true view into our owne condition,

What it is.

2  
Degrees of  
this poverty.

Before we are  
in Christ.

condition, and with the sight to worke a sense, and from a sight, and sense, and thorough conviction, comes a wondrous abasement, and a desire to be otherwise then we are. There is some hope in spirituall poverty in Gods children before their conversion, which stirres them up to looke upon Christ, and to the mercy of God in Christ: and this stirres them up to beg, and to use all meanes, and at length God is gracious, and answers all the desires of their soules. This is before they were in grace: for before a Christian is a sound Christian, he must be driven out of himselfe. Naturally we are prone to cleave to something, either out of our selves, or in our selves; and we must be fired out by a sight and sense of the misery we are in.

Instances of  
this poverty.  
*Adam.*

We see God hath taken this course alway in Scripture. This course he tooke with *Adam*, he cites him, arraignes him, condemnes him; he lets him see what a miserable creature he was: as no man on earth was ever so miserable, till he felt the sweetnesse of the promised seed. He that had been in so great happinesse as he was, to have his conscience so galled as his was afterward, to feele such misery for the present as he did: he must needs be very miserable, as indeed he was the most miserable man that ever was since his time. It is the greatest unhappinesse for a man to have beene happy; for his former happinesse, makes his present unhappinesse more sensible. When God had prepared him thorowly, then he raised him up with the promised seed. God deales as he dealt with *Eliab*; first hee casts him downe with earthquakes and stormes,

stormes, and then he comes in a stiller voice. It is for that end that *John Baptist* comes before Christ to leuell all; to cast downe the *Mountaines*, and fill up the *valleyes*: for all must be laid flat to Christ; we must lay our selves at his feet, and be content to be disposed of by him, before we know what belongs to being in Christ: there must be poverty of spirit antecedent therefore. We see this lively set out in the Prodigall sonne, that while he had any thing in the world to content him, he never lookes homeward: but when he saw such an emptinesse in all things he met with, that he could not be satisfied with huske, then he began to think of going home, and that there was some hope, he had a father that would receive him. I will be short in this, because the other is mainly intended.

Prodigall.

If we would know, and discern by some evidences, whether we have beene poore in spirit, in this preparative poverty or no.

Evidences of this preparative poverty.

I.

Conviction of our naturall condition.

*John 16.*

Let us consider what we have judged of our condition by nature: whether ever we have beene convinced of the ill condition we are in: for if there be not conviction of sinne, there will not be conviction of righteousness, as you have it, *John 16*. There are three workes of the Spirit, to convince of sin, of righteousness, and of judgement, of spirituall government. The Spirit before it convinceth us that we have the righteousness of Christ, and convinceth us of the necessity of government, and holy life in Christ (which is called there, judgement) he convinceth of sin, which is an antecedent worke. Let us examine our selves whether



2.  
Sight of emptineſſe in all things.

3.  
Deſire of grace chiefly.

4.  
Earnestneſſe.

5.  
Abasing himſelfe.

ther the Spirit have had ſuch a worke or no.

Where this conviction and poverty is, a man ſees an emptineſſe and vanity in all things in the world whatſoever, but in Chriſt.

And there is a deſire of the grace and favour of God above all things. Aſke a poore man what he would have; he would have that that may ſupply his poverty and want: Aſk a man that is ſpiritually poore before he be in Chriſt; what would you have? Oh mercy and pardon; offer him any thing elſe in the world, it contents him not: but that will content him, the ſence and perſwaſion of Gods love and mercy in Chriſt Ieſus.

Where this poverty of ſpirit is, there will be a wondrous earneſtneſſe after pardon and mercy, and after grace, to be in another condition: a man will labour, even as for life. If you come to a poore man that labours for his living, and aſk him, why doe you labour ſo? (he will wonder at your idle queſtion) I may ſtarve elſe (he will ſay.) A man that is ſpiritually poore, and ſees what a ſtate he is in, he labours in the uſe of meanes to have an inward ſence of Gods love, to finde ſome beginnings of the new creature, to finde a change, to be otherwiſe then he is, he ſees he muſt periſh elſe; there is a prizing and eſtimation in him of mercy, and pardon above all things in the world, and a making after it.

It is alway joyned likewise with a wondrous abasing of himſelfe: he thinks himſelfe not worth the ground he goes on, till God hath mercy on him in Ieſus Chriſt. This is not ſo ſenſible in thoſe  
that

that are brought up in the Church, or that have religious thoughts put into them continually in both kindes; both concerning their owne estate by nature, and withall concerning grace and mercy in Christ. Therefore grace is instilled into them by little and little, and the change is not so sensible. But where the conversion is any thing sudden, from an ill course of life to a better: God workes such a poverty of spirit before he bring a man to Christ. In *Mat. 5.* it is the beginning of all happinesse, the blessednesse that leads to the rest, *Blessed are the poore in spirit, for theirs is the kingdome of Heaven.* And indeed those that are poore in spirit, are blessed, though they have not yet the sense of Gods love so much as they desire: for this drawes on all the rest (as I shall shew afterwards) To be poore in spirit therefore, is to see that we have no good in our selves, that we are beggers and bankrupts, and have no meanes to pay, or satisfie: and this stirs up desire, and the use of meanes, and all the qualifications that follow there, *Hungring and thirsting after righteousness, and mourning, and meeknesse.* For this will follow; a man that is poore in spirit, say what you will to him, he is so tractable and meeke; let God doe what he will with him so he give him grace; if he will cast him downe, so be it. *What shall we doe to be saved?* Implying a pliability to take any course, he is willing to do or to suffer any thing.

And indeed there must be such a poverty of spirit, (before we can beleieve in Christ) whereby we may be convinced of our debtes, and of our inability

*Matth. 5.*

Necessity of  
this poverty of  
spirit.

lity

1.  
Else we will  
not repaire to  
Christ.

lity to pay those debts, and our misery, that we are in danger to be cast into eternall bondage for them, there must be this before: for else we will never repaire to Christ, nor Gods mercy in him. *The full stomach despiseth an honey combe*, we will not relish Christ, nor value him as we should.

2.  
Not thankfull.

Then againe without this, we will not be thankfull to God as we should be: who is thankfull to God, but he that sees before what need he stands in of mercy, and of every drop of the blood of Christ?

3.  
Not fruitfull.

And then we will not be fruitfull: for who is so fruitfull a Christian as hee that is thankfull? and this depends upon the other. A Christian that was never truly cast downe, and laid low by the spirit of bondage, he is a barren Christian: the other having tasted of the love of God in Christ, *the very love of Christ constraines him*, and he studies to be *abundant in the worke of the Lord*, as *S. Paul* saith, and every way to shew forth the vertues of him *that hath called him out of darknesse into marvellous light*.

2 Cor. 5.

2 Cor. 15.

4  
The want of it  
the ground of  
apostacy.

Againe, this is the ground (when men are not sufficiently humbled before) that they fall away dangerously, it is the ground of apostacy, because they did not feeble the smart of sin. He that hath smarted for his estate before, & knowes what it is to be in such a condition, he will be loth ever to come into the prison againe. Therefore the ground of carefull walking is a sense of our unworthinesse and misery: the more we are convinced of this, the more carefull and watchfull wee will bee, that we

we never come into that cursed condition againe.

And indeed it is an error in the foundation which is not mended in the Fabrick (as we say) when there is an error in poverty of spirit at the first, when the work of humiliation is not kindly wrought; hence is the defect in all the whole carriage of a Christian. The foundation of Gods building lies low, he digs deeper: God layes his foundation oftentimes, as low as Hell it selfe (in a manner) He brings his children to see that that hee meanes they shall never feelee, to see his wrath against sin, that so he may build upon this foundation. For Christianity it is an excellent frame, it is a frame for eternity, a building for ever; therefore it must have a sure foundation, which must be laid in humiliation and poverty of spirit. An error in the first digestion is not amended in the second; if that be not good, the rest are naught; if there be not sound humiliation, nothing will bee sound afterward. Therefore we should desire, that God by his spirit would helpe us more and more to know what we are in our selves, that we may get to be what we are in Christ.

But there is a continuall frame and disposition of soule, which is a poverty in spirit, that accompanies Gods children all the dayes of their life, till they be in Heaven, till they enjoy that riches that is laid up there for them; and that is especially here meant. And indeed it is an ingredient into all the passages of salvation.

For in justification there must be a poverty of spirit, to make us see that there is no righteousnesse

H h in

5

It is the cause of all miscarriage.

2

Spiritual poverty after conversion.

I.

In justification

Phil. 3.

2.  
In sanctificati-  
on.

John 1.

in our selves, or that can come from us, that is able to stand against the Law, and against the justice of God: all is defiled, and spotted, and unanswerable. And upon this poverty, and apprehension of what is defective in our selves, comes an admiration of that righteousness of God in Christ (for it is of Gods devising, and of Gods approving, and of Gods working, Christ being God and man) to force us every day to renew our right in the righteousness of Christ, and to be found in him. There is such a poverty of spirit, as to account all losse and drosse, and nothing, to be willing to part withall to be found in Christ, not having our owne righteousness, but that which is of God in Christ; as S. Paul divinely speaks, Phil. 3. So it is necessary in that maine passage (of justification) to be poore in spirit; that is, to see a defect in our owne righteousness, to stand opposite to Gods justice, *who is a consuming fire*: it is requisite in regard of our daily living by faith in justification.

In the whole course of sanctification, there must of necessity be poverty of spirit; that is, a sense, that we have no sanctifying grace of our selves, but we must fetch it from the fulnesse of Christ; whose fulnesse is for us: *of his fulnesse we receive grace for grace.*

The ground of this is, that now in the covenant of grace all is of grace, both in justification and sanctification, all is of grace, nothing but grace. God hath set himselfe to get the glory of his free grace and mercy now in Iesus Christ. Therefore as our salvation is wrought out of us altogether, by our

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surety, the second *Adam*, Christ: so our righteousness is altogether out of our selves, whereby we appeare righteous before God. It is his, and given to us by marriage; being one with him, his righteousness is ours. And likewise in him we have the principle of all grace: he is the principle of our life, the root and foundation of spirituall life and sanctification. *Without me you can doe nothing.* So that in Christ we have all that concernes our spirituall life in sanctification and justification, because it is a state of grace. *Adam* had it in himselfe, though God at the first clothed him with his image: yet notwithstanding he had not such a necessity, as we have, to go to Christ for all: but now in the second *Adam* Christ, we must fetch grace for every thing from him. Therefore there must be poverty in regard of our knowledge; we have no spirituall knowledge of our selves: and poverty in regard of our affections; we have no joy, no peace, no comfort of our selves, no delight in good things, nor no strength to them; we have all from Christ. *By grace* (saith the Apostle) *I am what I am:* as if grace had given him his being, his forme (as we say) Indeed so it doth: grace gives a Christian his forme, and being, his worke, and his working: for all working is from the inward being and form of things. By grace we are what we are in justification, and worke what we work in sanctification, it is by what we have freely from Christ; therefore in that respect there must be poverty of spirit.

Nay, I say more, in every action when we are in the state of grace, and have had the beginnings

2 Cor. 15.

Poverty of spirit needfull to every holy action.

of the new creature in us, there needs poverty of spirit, in regard of our owne inability to performe every action. For even as it is in our forme, the life and soule, there is a need of it in every moving and stirring: so there is a need of the spirit of grace (which is as the forme, and life, and being of a Christian) to every holy action; *In him we live, and move, and have our being*, saith the Apostle. [*In him*:] that is, in God reconciled to Christ, we have not only our *being*; that is, our forme: but in him we live, and *move* to every particular act. We are no wiser in particular things, then God makes us on the sudden: the wisest man will be a foole, if God leave him to his owne wit. We are no stronger in every particular act that needs strength, then God supplies us with spirituall strength. We are no holier, then God by his Spirit shines on us, and raiseth our soules in particular actions. So that it is not only necessary, that we have grace at the first to make us Christians; but we must have a perpetuall regiment of the Spirit, from whence we must have an influence to every particular act. Though we have grace, yet we cannot bring forth that grace to act without new grace. Even as trees, though they be fitted to beate fruit, as the Vine, &c. yet without the influence of the Heavens, they cannot put forth that fittest in fruit: so though we be fitted by the Spirit of God, yet we cannot put it forth to particular acts when occasion serves, without the influence of Heaven to promote and further that grace, and applying our spirits to every holy action by removing

*Simile.*

the vine  
Hulbert  
the vine  
the vine



removing the impediments that would hinder it, adding new supply and strength to helpe grace. If the temptations be too strong, as sometimes they are, former grace will not serve without a new supply of strength. As he that may carry a lesser burthen, cannot carry a greater without new strength: so in every temptation there is required more strength then the former; and in every new action there is required, not only a continuance of grace, but a fresh supply of stronger grace.

And for want of this, the best of Gods Saints have fallen foully. Though they have had grace in them, yet notwithstanding the Spirit hath left them to themselves in regard of new supply, because they have beene conceited, they have not beene poore enough in spirit. As *Peter*, he was conceited of his owne strength, *Though all men forsake thee, yet I will not.* This conceit moved God in mercy (as well as in justice,) to leave him to himselfe, that by his fall he might learne to stand another time, and not trust his owne strength. The best of us all, I say, when there is any thing to be done, we had need of a fresh influence of grace, and a fresh light to shine upon us.

It should force perpetuall poverty of spirit, to see the want that is in our selves, and the supply that is out of our selves, and to make use of that by going out of our selves, and making towards him, in whom is all our supply. In all our communion we have with God (which is the happinesse of our estate) this frame and disposition of soule, to be poore in spirit, it is necessary in every act.

H h 3

Even

Reason of the  
fals of Gods  
children.

We cannot  
pray for grace  
of our selves.

*Augustin.*

Spirituell po-  
verty, needfull  
in actions of  
this life.

Even in our very prayers for grace, we are so void of it, that wee want ability to call for what wee want. We must have that from the Spirit, not only grace, but that disposition of soule which carries us to God: a spirit fitting us to pray, that must be also given us, we know not what to call for. We of our selves are so poore, that we not only want grace and ability to action, but we have not ability to aske: but Gods spirit must dictate our prayers, and give us motions, and make us sensible of our wants, and must inable our faith to cherish those graces, and make us go out of our selves even in our very prayers. What a state is this then! Had we not need to be poore in spirit all our life time, that have not so much as ability to go out of our selves for supply from another, but that must come from Christ too? As *S. Augustin*, who was a great advancer of the grace of God, and an abaser of man, he had indeed *S. Pauls* spirit; faith he, we should boast and glory of nothing, because nothing is ours. We have need of this poverty of spirit in the whole tenure of our Christian life.

Againe, in the actions of this life, how pitifully doe we miscarry; because we thinke we have wit and strength enough, and set upon things in our owne wit and strength, we speed, and have successe answerable. Where the beginning is confidence, the end is shame, of any businesse, even of this life. What is the reason that oft times the great and weighty businesse of this life, have not answerable successe? Many times it fals out so, as  
one

one said of generall Councils, they seldome were successfull, because men come with confidence and wit for victory, rather then truth. Certainly there is lesse successe in great matters, because men come with selfe confidence. Therefore it is a good signe that God meanes to blesse great businesses, when he puts it into the hearts of those that are agents in them, to seeke him in the affaires of this life. We must be poore in spirit, to see that the carriage and successe comes from him.

Well: so it is in suffering likewise; we cannot suffer the least crosse of our selves, but with murmuring and repining, without strength from him. When *Moses* came to the waters of strife, *Moses* spirit was discovered; he could not endure the harshnesse and rebellion of the people. A Christian comes sometimes to such opposition, that his spirit is moved, and he discovers much corruption. It is so with the best men, even *Moses*, a meek man, when he had such temptations and provocations, it moved him. We must labour to get a greater spirit then our owne, to have the spirit of God to worke this spirituall poverty in us.

This poverty of spirit, as we call it, is, *spirituale vacuum*, spirituall emptinesse. You know in Philosophy, there is nothing empty in the world, but it is filled either with aire, or some kinde of body: and to avoide the enemy of nature, emptinesse, things will change their seat; heavier things will go upward, and things that are above, will come below to avoid emptinesse, that is contrary to nature, there being a fulnesse of things with one bo-

Spirituall poverty in suffering.

dy or other: so I say, spirituall poverty it is an emptying of the soule, which of force alway brings better things in. Wheresoever this emptying of the soule is; this making of our selves poore, it is upon good ground by this course: it is alwaies such a *vacuum* and emptinesse of one thing, as brings in another better. The soule can never be altogether empty; when winde, and vaine stuffe is out, then comes better things in, which *S. Paul* calls *the fulnesse of God*; he prayes, and wishes that they might *be filled with the fulnesse of God*: then comes fulnesse of knowledge and understanding, and fulnesse of affection, and fulnesse of contentment, and complacency in the will, and all the soule hath an answerable fulnesse to the proportion of the emptying it selfe of it selfe.

In the next place, let us come to discover this disposition of poverty of spirit where it is.

And then shew some helpes to it.

Signes of poverty of spi it.

I  
Prayer.

First to discover where this blessed frame of soule is. Surely those that are thus poore in spirit, they are full of prayer. *The poore man speaks supplications*, as the *Wiseman* saith, that is his dialect. The poore man is much in prayer, he that is poore in spirit, is much in supplication: for prayers they are the Ambassadors of the poore soule to God, to supply it with the riches of his grace. Therefore where there is no prayer, there is no sense of poverty, but there is a *Laodicean* temper, as if they were rich enough. You have a company of men, they say they cannot pray privately, their spirits are barren. They intimate much pride of spirit:

spirit: for if a man be sensible of his wants, you need not supply him with words. If a poore tenant come to a Land-lord, and finde he hath a hard bargaine, let him alone for telling his tale; I warrant you he will lay open the state of his wife and children, and the ill yeare he hath had, he will be eloquent enough. Take any man that is sensible of his wants, and you shall not need to dictate words to him. There is no man that hath a humble and broken heart, (though he be never so illiterate) but he will have a large heart to God in this kinde.

Againe, there is a care of using all meanes. Where poverty is, there will be a making out of our selves unto places where God bestowes any riches. They that are poore, and have no victuals at home, they will go to market, rather then they will starve: and those that find in themselves want of grace and comfort; surely they will go out of themselves, they will go to Gods market, they will attend upon the meanes. He that is like to be arrested for debt, and hath nothing at home, it is time for him to seek abroad for supply: so when a man is poore spiritually, ready to be snared and catched in every thing, for want of spirituall grace, he will labour for strength in the use of all meanes. Therefore those that are of a *Laodicean* stampe, that thinke there is too much preaching, and too much hearing, and too much reading; and what need all this adoe? Alas, they were never humbled, they were never sensible of their state by nature, nor are not yet in the state of grace: for the soule

2  
Use of meanes.

soule of a true Christian is alway in the state of spirituall poverty, as that it relisheth spirituall meanes, and is not fed with husks. A soule that is spirituall poore, will discern in the use of means, this is flourishing, this is for the eare, this is conceits; alas it comes for food for supply. A poore soule that findes the want of grace, and strength, and comfort, it judgeth of the meanes by what it findes; there will be a use of all meanes, and likewise some ability to taste where there is true poverty of spirit.

3  
Thankfulnesse

Againe, where this inward poverty of spirit is, it will make Gods children wondrous thankfull, and thankful for a little grace. A poore man that is sensible of his poverty, will be more thankfull for a penny, then another man for a pound that hath money of his owne. A soule that sees the want of grace, and withall sees the excellency of grace is thankfull to God that he will worke any thing in such a poore defiled soule as he is; that he will work any good motions, any good affections, any degree of faith, that he will give him any assurance of salvation. Oh he thinks, what a good God is this! He breakes out with the Apostles, *Peter and Paul*, that had both beene sinners themselves and found grace, oh they were much in thankfulnesse! *Blessed be God the father of our Lord Iesus Christ, &c.* A thankfull soule is a poore soule, and a poore soule is alway a thankfull soule. Hee that is poore hee knowes hee hath little, and deserves little: therefore knowing that he deserves nothing, he is thankfull for, and content with any thing

thing: a humble man is alway thankfull, and that is the reason that God may have his glory from him, he is forced sometimes to humble and abase him, he should have no sacrifice from him else. A proud man, a conceited man, so dores upon his owne worth, he forgets the giver, he makes himselfe an idoll to him: therefore such, they are usurpers of what they have, they enter upon Gods blessings, not considering from whom they have them, nor for what end they have them. They deny God his tribute of thankfulness, because they are proud: but a man that is poore in spirit, he enters upon all by title of gift, and receives all from God in the forme of a poore man: therefore whatsoever he hath, he returnes thanks for it againe. An unthankfull soule therefore is a proud soule: a thankfull soule, is an humble abased soule alway; and the more humble and empty the soule is, the more thankfull it is for every degree of grace and comfort.

Againe, a soule that is thus disposed, that is poore in spirit, it is willing to resigne it selfe to Christs government, with selfe-deniall of any thing, it is able to doe of it selfe: it is ready to say, *Lord*, I have neither wit of mine owne to governe my self, nor any strength and abilitie of mine own, therefore I put my selfe upon thy government, I desire to follow thy light, and to go on in thy strength. There is alway a resignation to Christs government, and that in feare and trembling: for whom we resigne our selves unto, surely we will have a care not to displease them. A dependant  
life

4.  
Selfe deniall.



Feare of offend-  
ing God.

life is alway an awfull life : for when a man hath resigned himselfe to the governement of another, and knowes he must depend upon him, hee will have a care not to displease such an one: for hee thinks ; if I displease him , he will withdraw his maintenance, and countenance from me, and then what am I? so the soule that thinks it hath all from God, and from the spirit of Christ; it resignes it self to the spirit of Christ, and withall, it is wondrous fearefull not to grieve and displease the Spirit : for he thinks with himselfe, my life is but a dependant life, my graces are but dependant : let God but withdraw the beames of his Spirit, and I sinck ; let him withdraw his comfort and his strength, what am I? nothing but darknesse, and deadnesse, and confusion. Those therefore that give not themselves up to Christs governement, but are governed by rules of policy, by the example of others, and have base dependance upon others ; they know not what spirituall poverty is : they see there is a sufficiency in themselves to rule and governe themselves, as if Christs wisdom were not sufficient ; they are not so disposed as the Apostle requires, they worke not out *their salvation with feare and trembling, because God gives the will and the deed.* The meaning is this, we should worke out our salvation with a holy feare and trembling, a jealous feare, a sonne-like feare, lest we displease God : why? *he gives both the will and the deed* ; he gives both the will to doe good, and when he hath done that, he gives the ability of the deed it selfe. We cannot doe any thing : therefore we

we had need to walke in an awfull condition, and not displease him in any thing, lest he withdraw the assistance of his Spirit, and leave us to our selves, and then we shall fall to his dishonour, to the discredit of religion, to the wasting of our own comfort, and the advantage of Satan. This is the temper of a man that is poore in spirit, he gives himselfe up to Christs government, and depends upon it, and thereupon he is wondrous fearefull to displease him in any thing.

There are a company that know not what belong to this, that hope to be saved by Christ, and yet they will grieve the Spirit; they will venture into any place, upon any sight, into any company: but if ever they had beene acquainted with the government of Christs Spirit, they would know what it was to grieve the Spirit, and the Spirit would grieve them too: it is a signe they have not the Spirit of God, because he doth not check them when they have done. Therefore your adventurous carelesse persons, that are indifferent for all things, for all companies and places, that doe not watch over themselves, and over their words and carriages, they have not this poverty of spirit: for then they would know what it were to displease God in any thing, to walke and to speak loosely, because hereby they grieve the spirit, and would presently finde, either want in grace or comfort. There is not one of many that are acquainted with the nature of this spirituall communion with God, and therefore they doe not enjoy the happinesse that those doe, who are thus qualified, that are poore in spirit.

Againe,

5.  
Tractable.

Againe, a man that is poore in spirit, is very tractable, as it is in *Esay*, *A Childe shall lead them. The Lambe and the Lion shall feed together, &c. and a Childe shall leade them*: that is, such an one, you shall leade him with any counsell (let the person be neuer so meane,) having smarted for his sins, and his owne counsell and wayes, *a childe shall lead him*; that is, any man shall lead and move him to that which is good, he stands not upon termes.

6.  
Vpbraids not  
others.

And alway he that is poore in spirit, he is no vpbraider of other mens wants; he is more sensible of his owne, then that he sees in other men: he is not prone to vpbraid and object against them their wants and conditions, he is so taken up with the sense of his owne.

7.  
Most humbled  
for spirituall  
wants.

And lastly, he that is poor in spirit, is humbled in himselfe for spirituall wants: not so much for outward things, but because he hath not a large heart to God, because he findes impatience, because he finds not that heavenly mindednesse, and strength, to go through the duties that God requires; that his flesh is so backward, these things abase him, and bring him on his knees, and not so much outward things, and answerably he lookes for spirituall supply. When a man is humble and poore in spirit, he is not abased with any outward thing, that that he would have is mercy and grace. The Apostle when he would pray for all happinesse to the Churches, he prayes for *grace, mercy, and peace*; for as they are more sensible of their spirituall wants, so they are carried in their desires after that that may give them satisfaction that way.

Let

Let us labour to bring our soules to this blessed temper, to be poore in spirit, the happy temper that our Saviour began his preaching withall: the first thing that he saies upon is, *Blessed are the poore in spirit, for theirs is the kingdom of Heaven.* But before I come to any directions for the getting this spirituall poverty, we must know and premise this caution, that we must not be so poore in spirit, as to deny the worke of grace in our hearts. It is one thing to be poore in spirit, and to see our wants, and it is another thing to be unthankfull and unkinde, to deny the work of grace, and so to gratifie Satan: we must not give false witness against ourselves, and so deny the worke of Gods Spirit in us, it is not poverty, but darknesse of spirit; we are not acquainted with that grace that God hath enriched us with. Therefore where the soule is in a right temper, there is a double eye, one to see the defects and the staines of those graces we have, to see what we are wanting in of what we should be, and to see how our graces are stained, and that there is a mingling of our corruptions with them. The viewing with the one eye, that we have any grace that should make us cheerefull, and thankfull, and comfortably go on, considering that there are some beginnings that God will perfect: for he never repents of his beginnings. And then a sight of the want, and of the staines of those graces, that we mingle our corruptions with them, that workes againe this poverty of spirit to go still out of our selves, to desire grace, to purge and cleanse our selves more and more.

Therefore

*vse.*

To labour for spirituall poverty.

*Caution.*

Not to deny the work of grace.

Therefore I beseech you let us remember that, that we doe not unthankfully deny the worke of grace, and thinke that to be poverty of spirit; as some do out of covetousnesse, because they have not that they would have, they think they have nothing at all; that is a spirituall covetousnesse. But let us bee wise to discerne what God hath wrought in our hearts, what he hath done for, and in our soules. A holy man, you shall have him much in mourning and complaining, but it is of himselfe, not of God, as if God were wanting to him, you shall have a holy man in a perpetuall kinde of despaire, but it is in himselfe, he hopes in God still. Remember this caution, that as wee complaine, so let us be sure it be of our selves, alway justifie God in his mercy; and if we despaire, let us despaire of our selves, that we can do nothing of our selves; but be sure to maintaine (all we can) the hope of Gods rich mercy in Christ.

Now having premised this caution. The way to come to spirituall poverty among many others, is: first, to bring our selves into the presence of God, to the presence of greater lights then our own; men that think themselves some body when they are alone; yet when they consider, God sees them, whose eyes are a thousand times brighter then the Sun; then they learn to abhor themselves in *dust and ashes*, as we see *Iob* did when God talked with him, when he saw God: and *Abraham* when he talked with God, he accounts himselfe dust and ashes. Let us bring our selves into the presence of God, consider his holinesse, his justice.

And

How to come  
to spirituall  
poverty.

I

To come into  
Gods presence.

And withall let us bring our selves to greater lights then our owne ; that is, oft come into the company of those that have greater grace then our selves. The Starres give no light when the Sunne is up ; the Starres are somebody in the night, but they are nothing in the day; and those that are conceited of their owne excellencies, when they come into the presence, and company, and converse with those that are better then themselves, their spirits fall downe, they are abased. It is a good course therefore not to love alway to be best in the company (as it is some mens vanity, because they will be conceited of their owne worth) but to present our selves before God in his ordinances, and present our selves in communion and fellowship with others that are greater and richer in grace then our selves, and so we may see our owne wants. This is one direction to get spirituall poverty.

Againe, that we may come to be poore in spirit, let us consider what we are, that we are creatures: the terme whence creation begins is just nothing : it is so in the creatures in the world, God made all of nothing, and is it not so in the new creature much more ? Therefore if I will be any thing in my selfe as of my selfe, surely I must looke to be no creature of Gods making: for grace is Gods creature, therefore it must rise of nothing, there must be a sight of our owne nothingnesse. Indeed a Christian in himselfe is nothing now in the state of grace: whatsoever he is for grace or glory, it is out of himselfe ; hee hath nothing in himselfe as of himselfe, all that he hath, he hath  
I i from

2  
Consider we  
are creatures.

A Christian  
hath all from  
Christ.

from Christ. He is poore in himselfe, but he hath riches enough in Christ, if he see his owne poverty. He is a sinner in himselfe, but he hath righteousness enough in Christ, if he see his sins. Let us know that this is a qualification to interest us in the good that is in Christ: we renew our right in Christ no otherwise then we renew the sense of our owne poverty and want. Would we see all in Christ, that we have riches, and wisdom, and happiness, and favour, and life, and all in him? With the same spirituall eye of the soule, let us see that we have nothing in our selves: for I can no otherwise renew that right and interest I have in Christ, but by renewing this sight; we altogether shine in the beames of our Husband. The consideration of this will be a meane to worke our care, and endeavour towards it, that we are creatures, new creatures, and therefore we must rise of nothing in our selves, and we must be maintained and supported by the new *Adam*, the second *Adam*; and have fresh grace from him continually: *we move and live in him*, as I said before.

3.

Present to our  
selves abasing  
considerations.

I.

For the time  
past.

2.

For the present

Againe, that we may be poore in spirit, helpe our selves, with presenting to our selves abasing, emptying considerations. What be they? Among the rest, reflect our mindes back to what we were before God shewed mercy upon us; how unprofitably we spent our dayes; what a deale of good we left undone that we might have done. For the present, consider the imperfections that hang upon us, whereby we even defile the best performances that come from us; let us have in the eye of our soule



soule presented our speciall corruptions for the present. For the time to come let us present to our soules what will become of us ere long, that for outward things, that nature is prone to be highly conceited of, they shall lye in the dust, these bodies of ours must lye low in the dust, all other things must be taken from us, and we from them, we know not how soone; let us oft think and consider of the vanity of all things, what will all things be ere long? They must all come to nothing, the fire will consume all that is glorious in the world; there will be no excellency but the excellency of Christ, and his Church, and children; and thinke of the day of judgement, what will stand for current then; thinke of the time of our dissolution, how we shall appeare before Christ, what we have in us that will give us confidence at that day, and time, to looke upon him with comfort, that those thoughts of the time to come, of death, and judgement, and eternity, may not be frightfull to us. The consideration of these things will make us looke about us, and make us indeed poore in spirit.

Especially let us consider what our profession requires of us; not by the law, let that goe: but what in the covenant of grace we should be, & are not, it will shame the best of us. Alas, how much good might we have done, that we have not! How have we failed in bringing honour and credit to our profession? How barren have wee beene in good works? How unwatchfull over our thoughts and speeches, whereby we have stained our reli-

3  
For the time  
to come.

What our pro-  
fession re-  
quires.

gion, and our consciences, and grieved the Spirit of God. Let us consider how short we are of that we might have beene, and this will bring inward shame and confusion of spirit, from whence this temper of poverty of spirit comes. Consider of these things and enlarge them in your owne meditations. There is not a more fruitfull spending of our thoughts (next to the consideration of Christ, and the riches we have in him) then to consider what we are in our selves: that we may be in a perpetuall disposition of soule, fit to receive the good that is to be had in Christ.

Two graces al-  
wayes requisite

Two graces are the maine graces that must go along with us all the dayes of our lives: this grace to go out of our selves, and another grace to go to another, that is better then our selves, in whom lyes our happinesse. That we may go out of our selves, and the creature, and all that is in the creature, poverty of spirit is necessary, to see that there is not that in our selves, that will yeeld a foundation of comfort; and poverty of spirit sees that there is not that that we possesse in the creature that will stand out. The creature, that is a particular good, for a particular case, to supply a particular want, and but for a time, it is fading and outward: but the comfort we must have, it must be spirituall and universall, to give contentment to the soule. The consideration of these things will force us to go out of our selves, this poverty of spirit, that wee have not enough to make us happy. The Heathen men by the use of discretion and knowledge, had so much to see, that there is nothing in the world

to make man happy; the negative part they knew well enough: but there must be another grace to carry us to a positive happinesse, where that lyes, and that is the grace of trust that followes. *I will leave in the midst of thee an afflicted and poore people,* that shal be disposed and prepared by their outward poverty, to inward spirituall poverty, to go out of themselves to Christ, to trust in him.

*And they shall trust in the name of the Lord.*

This is the carriage of these poore and afflicted people. *They shall trust in the name of the Lord.*

God hath no delight in afflicting his children, he joyes and delights in the prosperity of his children; it is our sinfull nature that forceth him to afflict us, that he may weane us from the world, because we are prone to surfeit upon things here below. All that God doth is that we may trust in him, which we would never doe, unlesse he did afflict us and make us poore in spirit: but when we are afflicted and poore in spirit and have nothing at home, we will make out abroad, as people in necessity will doe: supply must be had, either at home, or from without; and when the soule is beaten and driven out of it selfe (which requires much adoe) then we are fit for this blessed act, here spoken off, *to trust in the name of the Lord.* And the one is an evidence of the other. How shall wee know that we are sufficiently humbled, and made poore in spirit: when we trust in the name of the Lord.

In the unfolding of these words, take these for grounds, which I will but name.

First, that naturally every man will have a trust in himselfe, or out of himselfe.

Secondly, that God is the trust of the poore man; what he wants in himselfe, he hath in God: God is the Rock or the Castle to which he retires, he hath supply in him.

The third is, that

*God is trusted as he is knowne.*

*Observ.*  
God is trusted  
as knowne.

They shall trust in the Name of the Lord. For God can bee no otherwise trusted, then hee hath made his will knowne. It is presumptuous boldnesse to challenge any thing of God that we have not a promise for; or to attribute that to him that he is not: God is therefore trusted as he hath made himselfe by some name knowne to us. He hath made himselfe knowne by his attributes, by his nature and essence, *Iehovah*, and by his word, and the promises in his word: for his word is one of the best & sweetest names whereby he hath made himselfe knowne. The name of God is glorious in all the world, in the creation; and every creature hath a tongue, to shew forth the power, and wisdom, and goodnesse of God: but what is this to us if we know not the will of God toward us? There is the name of God discovered, what he is in himselfe, something of his power and wisdom, &c. but what he is to us, gracious, and mercifull, and sweet, that we must gather out of the discovery of his owne breast. He must come out of that *light that none can attaine unto*, and discover himself, as he hath done in his word: and by this name of God, his word, we come to make use of his other names.

names. The next thing I will speake of, is the improovement of God when he is knowne, to trust in him, to pitch our trust and confidence upon him. *They shall trust in the name of the Lord.*

For there must be an application of the soule to God: we must lay our soules upon God; though hee be a Rock, yet wee must lay our soules upon him, and though he be a foundation, yet we must build upon him and his truth revealed. There is an adæquate comfort in God and in the Scriptures, and superabundant too, to all our necessities whatsoever, it transcends them all, there is more in the spring then we want our selves: yet notwithstanding there must bee grace in the soule, to repaire to God, there must be an hand, an empty beggers hand (such as faith is) to reach that helpe that God yeelds; there must be a wing to flye to our Tower; the wing of the soule is this trust and faith; and when these two meet, faith or trust, and God, what a sweet meeting is there? For emptinesse, and fulnesse, poverty, and riches, weaknesse, and strength, to meet together, these will graspe sweetly: for the excellency, and al-sufficiency of the one, and the necessity of the other meeting together, breeds a sweet correspondency. We must trust therefore in the name of the Lord; that is the way to improve whatsoever is in God for our good.

Faith, the nature of it is, (after it hath applied it selfe to the grounds of comfort;) to draw vertue and strength from God. Of it selfe it is the most beggerly grace of all: love is a rich grace,

Ii 4

but

*Observ.*  
God must be  
trusted in.

Faith, the nature of it.

but yet notwithstanding in the covenant of grace, wherein grace and mercy must have the glory; God hath stablished such a grace to rule there as ascribes all out of it selfe, and is an empty grace of it selfe; to make use of the riches that is out of it selfe; therefore God hath made choice of this trusting instead of all other graces, as indeed leading to all other graces whatsoever. God brings us home by a contrary way to that we fell from him. How did we fall from God at the first, that was our Rock, our defence and trust? We fell from him by distrust, by having him in a jealousie, as if he aimed more at himselfe, then at our good; so the Devill perswaded our first parents: the next way therefore to come back againe to God, it must be to have a good conceit of God, not to have him in jealousie; but to be convinced in our soules that he loves us, better then we can love our selves (in spite of the Devill and all his temptations:) so to trust God is to relye upon him in life and death: therefore God hath appointed this grace, as he saith here. *They shall trust in the name of the Lord.*

Now because we all pretend that we trust in the name of the Lord. We will first examine our trust: let us try our trust a little, that wee may see whether it be true trust or no. And then upon that we will give some directions, how to come to this blessed condition, to trust *in the name of the Lord.*

For the first: I doe not take trust here for the first faith, which is the grace of union to receive Christ: but for the exercise of faith afterwards in

What meant  
by trust here.

a Christians life ; so we speak of it as a fruit rather that comes from faith. And wee may know our trust in the name of the Lord, being now conceived as a gracious Father in Christ, clothed with the relation of a father: for so we must trust him, not God absolutely ; for there is no comfort in an absolute God, distinct from his relations : but when we apprehend him in relation, as a sweet Father in Christ, in that name, then the nature of God is lovely to us, betweene whom and us there was an infinite distance before. Now Christ being *Emanuel*, God with us, hath brought God and us together intermes of league. Now our nature is lovely to God in Christ, because it is taken to the unity of his person, and Gods nature is lovely to us, having made himselfe a father in Christ his beloved Sonne. Therefore when we speak of God, our thoughts must runne upon God as thus conceived, as clothing himselfe with the sweet terme of Father, our God in covenant, we must so apprehend him.

Now one evidence of this trust in this our God, is a care to please him in all things. When we depend upon any men, wee have a care to please them. A tenant that feares to be thrust out, will strive to please his Landlord. We that hold all upon this tenure, upon faith and trust in God, we should feare to displease him.

And there will be likewise an use of all meanes to serve Gods providence and care of us, if wee trust in him ; or else it is a tempting and not a trusting. There are no men more carefull of the use of

God, how conceived the object of trust.

Evidences of trust in God.

I

A care to please him.

2

Use of meanes.



of meanesthen those that are surest of a good issue and conclusion: for the one stirs up diligence in the other; assurance of the end, stirs up diligence in the meanes. For the soule of a beleieving Christian knowes that God hath decreed both, both fall under the same decree; when God purposed to doe such a thing, he purposed to do it by such and such meanes. Trust therefore is with diligence in the use of all meanes that God hath ordained. He that trusts a Physitians skill, will be very carefull to observe what was prescribed, and will omit nothing. It is but presumption, it is not trust where there is not a care in the use of meanes: as we see many pretend to trust in God, and sever the means from the end, they are regardlesse of the meanes of salvation.

3.  
It quiets the  
soule.

Againe, those that trust in God, they are quiet when they have used the meanes. Faith hath a quieting power, it hath a power to still the soule, and to take up the quarrels, and murmuring, and grudgings that are there, and to set the soule down quiet: because it proposeth to the soule greater grounds of comfort, then the soule can see any cause of discomfort; the soule being reasonable, yeelds to the strength of the reason. Now when faith propounds grand comforts against all discouragements whatsoever, that overcomes them, that is greater in the way of comfort, then other things in the way of discouragement, the soule is quiet, it hopes comfort will be had, the soule is silent and at rest. We see in *Psal. 43.* when there was a mutiny in  *Davids*  soule, by reason of the perplexed

perplexed state he was in; he falls a chiding downright with his soule, *Why art thou disquieted O my soule! and why art thou troubled?* But how doth he take up the contention? *Trust in God, he is thy God.* So that wheresoever there is faith, there is a quiet soul first or last: there will be stirring at the first, the waters of the soule will not be quiet presently. As in a paire of ballance, there will be a little stirring when the weight is put in till there will be poise: so in the soule there will be some stirring and moving, it comes not to a quiet consistence, till there be some victory of faith with some conflict, till at length it rest, and stay the soule: for this power faith hath to quiet the soule, because it bottomes the soule so strongly (there is reason for it) it sets the soule upon God, and upon his promises. *Therefore he that trusts in God is as Mount Sion*, you may stir him sometimes, and move him, but you cannot remove him; the soule is quiet, because it is pitched upon a quiet object.

How faith quiets the soule.

Therefore, where there is cherishing of disturbance in the soule, and cherishing of doubts, there is no faith, or very little faith: because it is the property of faith to silence the soule, and to make quiet where it comes. This is one evidence and signe of true faith. Adde this is discerned especially in times of great trouble, for then the soule of the righteous is not disquieted as you have it in *Psal. 112. His heart is fixed, therefore he is not afraid of ill tidings.* And therefore this evidence to the rest, that faith as it hath a quieting power, so it hath a power to free the soule from all base feares, from the

*Psal. 112.*

Faith keeps out base feares

the tyranny of base feare. There will some feare arise, we carry flesh about us, and flesh will alway be full of objections, and trouble our peace: but notwithstanding it will free the soule, (this trusting in God) from the tyranny, and dominion of base feares. If any newes or tydings be of any great hard matter; I beseech you who hath his soule best composed at that time? A sound Christian that hath made his peace with God, that hath his trust in God, that knowes what it is to make use of God, to repaire to him. But for another man in the time of extremity and trouble: he runnes hither and thither, he hath not a tower to go unto; he hath no place of refuge to repaire to. Therefore hee is worse then the poore silly creatures: there is not a creature but hath a retyring place. The poore Conies have the Rocks to go unto, and the Birds have their Nests, and every creature when night or danger approacheth, they have their hiding places: only a wicked carelesse man that hath not acquainted himselfe with God, when troubles come, he hath no hiding nor no abiding place, but lyes open to the storme of Gods displeasure; therefore he is surprized with feares and cares, and pulled in pieces with distractions: he is as a Meteor that hangs in the clouds, he cannot tell which way to fall. But a Christian is not such a Meteor, he fals square which way so ever he fals, cast him which way you wil: for his soule is fixed, he hath laid his soule upon his God. We see the difference in this betweene *Saul* and *David*; when *David* was in trouble *he trusted in the Lord his God,* when

when he was ready to be stoned, what doth *Saul* when he was in trouble? he goes to the Witch, and from thence to the sword's point.

Againe, where there is this excellent grace of trusting in God, and the soule is calmed by the Spirit of God, to relye upon God in covenant as a Father in Christ: it will relye upon God without meanes, and when all things seeme contrary. So the Spirit of God will difference a Christian from a naturall man, that will go so farre as his braine can reach; if he can see how things can be compassed, he will trust God, as if God had not a larger comprehension then hee. Where hee sees no way or meanes to contrive a deliverance, nor no meanes to satisfie his desire, there the soule of a naturall man sinkes and falls downe: a politician will go as far as reason can carry him. But a Christian, when he sees no meanes, he knowes God can make meanes: now when all things are opposite, if he hath a word of God, he will trust God, even against the present state and face of things, as *Iob* saith, *Though he kill me, yet will I trust in him*. Therefore in the sense of sin, because there is a promise to sinners, that if they confesse their sinnes God will pardon them; he will beleeve the forgiveness of sins, though he feeles the guilt of sinne. And in misery he will beleeve an evasion, and escape, and that God will support him in it, because God hath so promised. And in darknesse, when he sees no light, as it is *Esay 50. 10.* in such a state *hee will trust in God*. As a childe in the darke claspes about his father; so a childe of God in darknesse when he sees

5

A relying on  
God without  
meanes.

*Esay 50. 10.*

no light, he will claspe about his God, and breake thorow the clouds that are betweene God and his soule: as indeed faith hath a piercing eye, it pulls off the vizard of Gods face; though he seeme angry, yet he will beleeve he is in covenant, and he is a Father. Therefore though God shew himselfe in his dealing as offended: yet he argues, God may be offended with me, but he cannot hate me, there is hope. Faith where it is in any strength, it will beleeve in contraries. In death, when a man is turned to rottenesse and dust, faith apprehends life, and a resurrection, and glory to come: it will trust in Gods means, or no meanes, if it hath a promise.

6.  
To trust God  
for all things.

Againe, he that trusts in God truly, will trust him for all things, and at all times. For all things: for faith never chooseth and singlet out its object to beleeve this, and not that: for all comes from the same God: therefore hee that trusts God for one thing, will trust him for all things. If I will trust a man for many Pounds, surely I will trust him for a Shilling. He that pretends he will trust God, God will save me, God is mercifull; and yet notwithstanding will not trust him for common things: it is an abusive delusion, and flattering of his owne soule in vaine: there is no such trust in him, because he that trusts God for the maine, will trust him for the lesse. Therefore true trust is for all things: he that trusts God for forgiveness of sinnes, which is the maine, and hath wrestled with God for the forgiveness of sinnes, and found peace with God there, he will easily wrestle

wrestle in other baser and lesse temptations. As God saith to *Jacob, Thou art Israel, thou hast prevailed with God, and shalt prevaile over men*: so a true Christian, that in the grand point of forgiveness of sinnes (when his conscience is surprized with the feare of Gods wrath) hath gotten assurance of the pardon of his sinnes, when hee is to set upon other lesser temptations, he overcomes them easily. Therefore a Christian will trust God (as for forgiveness of sins, and life everlasting, so) with his good name. Oh, will some say, you will be reported of thus & thus; he cares not, he knowes the cause is just, he will trust his good name with God, *Who will bring a mans righteousness forth cleare as the noone day*, as *David* speakes. He that will not trust God with his good name, is of a base spirit; and feare of disgrace keepes many men from many just actions. He that truly trusts God, will trust him with the righting of his cause; hee will not pull Gods office out of his hands, he will not revenge himselfe, but he will trust God, God certainly will right me first or last, he will only use the legall meanes, and that quietly. But a man that is not acquainted with the Spirit of God, is presently moved with revenge, and hath not learned to overcome himselfe in this conflict. A man hath gone indeed very far in religion, that can conquer himselfe in this conflict, that can trust his cause with God when he is wronged and overcome by might, &c. So our Saviour Christ committed his cause to him *that was able to judge righteously*. Every true Christian hath the Spirit of Christ; hee when

I.  
With good  
name.

2.  
To right his  
cause.

when hee was reviled, retorted not againe: but committed the cause to him that was able to judge righteously. Shall I be able to commit my soule to God in the houre of death; and shall I not in case of revenge be able to commit my case to God, when I have done that that peaceably I may doe? I may suspect that I am but yet an hypocrite, I have not true trust in God.

3  
With posterity

*Psal. 24.*

Againe, he that hath learned truly to trust God for the grand maine matters, he will trust him likewise with his posterity, with his children, without using indirect meanes to make them rich, as if they could not be blessed unlesse they have such a portion put into their hands when we dye, as if God had not stock enough for them, *for the Earth is the Lords and the fulnesse thereof.* And he is *the God of the faithfull and of their seed.* Is he so? Then let us labour to leave our children in covenant, leave them in a gracious frame and state of soule, that they may bee Gods children, and then wee leave them rich: for we leave them *God al sufficient* to be their portion. Therefore those that pretend, I do this but for my posterity and children, when they are unjust and unconscionable in their getting: they make this defence for their unbelieve: if they had true faith, as they trust God with their soules (as they pretend at least) so they would with their children and posterity.

4  
With good  
workes.

Againe, he that trusts God truly, will trust God with his gifts, with the distribution, of his almes, with parting with that hee hath for the present, when hee sees it like seed cast upon the water.

When



When seed is cast upon the water, we are like never to see it againe. Oh but saith the Wise man, *Cast thy bread upon the waters, and thou shalt see it after a certaine time.* He that hath learned to trust God, will beleewe this; though he cast away his bounty, yet he hath cast it upon God, and Christ, that will returne it againe, he knowes he doth but lend to the Lord. Therefore those that thinke their bounty, and almes, and good deeds, to bee lost, because they see not a present returne, a present crop of that seed, they have not a spirit of trust in God: for he that hath, will endeavour to be *rich in good workes*: nay, he will account it a speciall favour, a greater favour, to have a heart to doe good, then to have meanes. A reprobate may have meanes abundance to doe good: but only a childe of God hath a heart to doe good; and when he hath gotten a large and gracious heart to doe good, it pleaseth him; then he sees he hath an evidence that he is the childe of God, he knowes he shall not lose a cup of cold water, nor the least thing that he doth in the name of Christ. The apprehension of this should make us more fruitfull, and *abound in the worke of the Lord.* It is for want of trust, and faith, that we are so barren as we are in good workes.

Againe, he that will trust God with the greatest matters, will trust God with his wayes for direction: he will not trust his owne wit and wisdom, but God, God shall be wise for him, he will follow Gods directions, and whatsoever is contrary to Gods direction hee will not doe; hee will ac-

K k knowledge

5.  
With direction  
of our wayes.

Prov. 3.5.

knowledge God in all his wayes, *Prov. 3.5.* *Acknowledge God in all thy wayes*, acknowledge him to be thy guide, thy defender, thy light, to direct thee; acknowledge him to be able, and willing to give thee successe, acknowledge God in all thy wayes and consultations; and when we have especially any great matters in hand, Oh, I beseech you let us learne to acknowledge God. What is it to acknowledge him? To go to him for direction and protection in doing our duty, that we seeke to him for strength and for successe, this is to acknowledge God in our wayes. What makes men so unfortunate and successelesse in their consultations? Because they are so faithlesse, they doe not acknowledge God in their wayes, but trust too much to seeming things, and appearance of things, they are carried too much with that. Though things seeme to go never so well, yet let nothing make us give over to acknowledge God: nay, when things are never so ill, let us acknowledge God, for God can set all straight and at rights again. Alas, what a small matter is it for him, that rules Heaven and Earth, and turnes this great wheele of all things, to turne the lesser wheelles, to order lesser busineses, and bring them to a happy issue and conclusion? It is but a little matter with his command, seeing he rules all things; it is but trusting in him, and praying to him, and then using the meanes with dependance upon him. Let us therefore acknowledge God this way by committing our wayes and affaires to him. Wee need knowledge, and strength, and a comfortable issue,

for

for all that is necessary in our affaires; let us acknowledge God, and fetch all these from him.

Well, the last thing that wee have any use of trusting God withall is, when wee are dying, to trust our soules, to commit them to God, and yeeld them up to him, our *depositum*, to lay it with him. He that hath inured himselfe to trust God all his life, and to live by faith, he will be able at length with some comfort to dye by faith. Hee that hath trusted God all his life, with all things that God hath trusted him; he can easily trust God with his soule: and he that hath not inured himselfe to trust God in this life, undoubtedly he will never trust God with his soule when he dies, it is but a forced trust.

Thus you see in all the passages of our lives we must learne to trust God, and to make use of God; for God is so abundant, that hee is never drawne dry; he joyes when he is made use of, it is an honour to him. Let us try our selves, by that I have said, whether we truly trust God or no: let us not deceive our owne soules, but labour to trust God for all things. Let it be our daily practise in the use of meanes, look to the course that he prescribes us, and then looke up to him for strength, and blessing, and successe. This ought to be the life of a Christian; *oculus ad Caelum*, as they say of the Governour of a Ship, he hath his hand to the Sterne, and his eye to the Pole-star, to be directed by that: so the life of a Christian, he must have his hand to the sterne, he must be doing that that God prescribes him: and hee must have his eye to the

6  
With our  
soules at the  
houre of death

How to come  
to trust in God

To learne to  
know God.

In his word.

Starre to be guided in his course by Gods direction: he that doth not this, knowes not what it is to trust in God.

How shall we bring our soules to this so necessary a duty? Indeed it is a very hard matter: we know what it is to live by our wits, by our wealth, by our lands: but what it is to live by faith in depending upon God, few soules are acquainted with that.

Therefore in the first place, learne to know God, you see here we must trust in his name. We know men by their names, God and his name are all one, his name is himselfe, and himselfe is his name. Therefore let us learne to know God as hee hath discovered himselfe: know him in his workes, but especially in his word, know him by that worke as he hath discovered himselfe in his word. Let us know his promises, and have them in store for all assaies whatsoever, promises for grace, and for direction in this world. God will not *faile us nor forsake us*, he will be in all extremities with us, *In the fire and in the water*; and the promises of issue, *All things shall work for good to them that love God*; and the promise of his Spirit, *He will give his holy Spirit to them that ask him*. Besides particular promises a world of them in Scripture, let us know God in these promises, they are our inheritance, our portion. And if we should go to God, and not be acquainted with these: he will ask us, upon what ground? How shall wee bee able to go to God? But when we have his promise, we may say boldly with the Psalmist, *Lord remember thy promise*

*mise wherein thou hast caused thy servant to trust.* We may put God in remembrance, not that he forgets; but he will have us mindfull of what he promiſeth and put him in minde. And it is an evidence to our ſoules that he will grant any thing, when we have faith to put him in minde of his promiſe, *Lord remember thy promiſe wherein thou haſt cauſed thy ſervant to truſt.* Lord, thou canſt not deny thy word, and thy truth, and thy ſelfe, and thy promiſe, and thy name by which thou haſt made thy ſelfe knowne. Thus we ſhould know God in his word as it is *Pſal. 9. They that know thy name will truſt in thee oh Lord.* We never truſt a man till we know him; and thoſe that are not good, we ſay *they are better knowne then truſted:* but the more we know God, the more we ſhall truſt him.

Pſal. 9.

And know him in his ſpeciall Attributes that the word ſets him out in, beſides the promiſes, that we may know that he is able to make good all theſe promiſes, and then wee ſhall truſt him. What are thoſe Attributes? He hath made himſelfe knowne to be All-ſufficient, what a world of comfort is in that? He ſaith to *Abraham, I am God All-ſufficient walk before me and be perfect;* take thou no thought for any other thing, *I am God All-ſufficient.* There is in him whatſoever may be for an object of truſt; he is All-ſufficient, he hath power, *our truſt is in the name of the Lord, that made Heaven and Earth.* There is a conſideration to ſtrengthen faith, there is power enough, we beleeve in a God that made Heaven and Earth: and there is will to helpe us, he is our God: and there is ſkill to

In his Attributes.

helpe us, as *S. Peter* saith, *he knowes how to deliver*, it is his practise, he hath used it from the beginning of the Church, and will to the end: hee knowes how to deliver them, to protect and stand by them, he hath power, and will, and skill to doe it. And then againe he is every where; he is such a Castle, and Tower, and defence; we have him neere us in all times, he is a *present helpe in trouble*, as it is *Psal. 46.* what an object of trust is here, if we had but faith to make use of it? Let us therefore know God in his word, in his Attributes, and this will bee a meanes to strengthen trust, as it is *Psal. 36.* *How sweet is thy goodnesse? therefore shall the sonnes of men trust under the shadow of thy wings.* Why come we under the shadow of Gods wing? Because his goodnesse is sweet, he is a fit object for trust. The things of this world, the more wee know them, the lesse we trust them, for they are but vaine: but there is such infinitenesse in God, that the more we know him, the more we shall trust him; therefore let us grow in the knowledge of Gods word and truth.

*Psal. 46.**Psal. 36.*Experimentall  
knowledge.*Psal. 22. 4, 5.**Psal. 71.*

And adde experimentall knowledge, it helps trust marvellously; the experience of others, and our owne experience: when wee see God hath helped his Church in all times, especially when they have sought him by fasting and prayer, *Our Fathers trusted in thee, and were not confounded, Psalme 22.* Therefore if we trust in thee, we shall not be confounded. So for our owne experience. *Thou hast bene my God from my mothers wombe, I have depended upon thee from my mothers breast; for-  
sake*

*forſake me not in mine old yeares, in my gray haireſſe when my ſtrength faileth me.* Thus we may gather upon God from former experience, that God will not now forſake us; becauſe we have had experience of his kindneſſe in former times: he hath beene my God from my childhood, therefore he will be now. This is a good argument: becauſe God is as he was, he is the ſame, he is never drawn drie, *Where he loves, he loves to the end.* Where he begins, he will end: therefore this ſhould ſtrengthen our faith, to gather experience from former things. Thus *David* alleageth the *Lion* and the *Beare*, and ſo *S. Paul*, *He hath delivered me, therefore he will deliver me.* It is ordinary with the Saints of God.

Againe, if we would truſt in God, labour every day to be acquainted with God in daily prayer, in hearing, and reading, and meditation. We truſt friends with whom we are much acquainted: and thoſe that are not acquainted with God, in that communion that belongs to Chriſtians, that do not often talk with God by prayer, and meditation, when they go to God in extremity, what will God ſay to them? Upon what acquaintance? You are ſtrangers to me, and I will be a ſtranger to you; and *Wiſdome* it ſelfe will laugh at their deſtruction, *Pro 1.* when they will force acquaintance upon God when they have uſe of him, and never care for him in the time of peace. Therefore if we would truſt God, and go to God boldly, as who is there here now that will not have need of him? We have need of him continually: but ſometimes more

2.  
To be acquainted with  
God.

*Pro. 1.*



Judges 10.

2 Cor. 1.  
Heb. 13.3  
To exercise  
trust upon all  
occasions.

Psal. 61.

1

2

than others; therefore I say, let us be acquainted with him, that we may after trust him. Those that have not the care to be acquainted with God, either they have not the heart to go to God, or if they have, they have but a cold answer: but indeed for the most part, they have no heart to go to God: for their hearts misgive them, and tell them, they have beene carelesse of God, they have neglected God, therefore God will not regard them, *Goe to the gods ye have trusted*, as it is *Judg. 10.* Answerable to our care (beloved) in the time of peace, will our comfort be when we are in trouble. Therefore I beseech you let us remember this as one meanes to strengthen our trust, our daily acquaintance with God: and acquaint our selves so with him, as to keepe him our friend, not to offend him: for if we offend him, we shall not trust him. A galled conscience is afraid of God, as a fore eye is of light. A comfortable conscience is from a conscience to please God. *This is our baldnesse and confidence*, saith *Paul*; that we have laboured to *keep a good conscience*, that we may have him our friend.

Againe, let us labour to exercise our trust upon all occasions: for things that are exercised are the brighter and the stronger. Let us inure our selves to trust in God for all things, and to trust him with all things, with our bodies, with our soules, with our estates, with our children, with our wayes, with our good name, with our credit and reputation, with all, as I said before in the signes of trust. Faith it growes in the exercise, as we see *Psal. 61.*

A

A Psalm expressing *Dauids* trust in God, and the conflict with his soule in trusting, he begins, *yet my soule waits upon the Lord; &c.* And in verse 2. *I shall not be greatly moved,* (saith he;) but when he had gone on, and exercised his faith still, then he saith in verse 6. *He is my Rock, and my Saviour, and defence, I shall not be moved.* He that at the beginning saith, *I shall not be greatly moved,* afterward working upon his heart and soule, and exercising his faith, saith, *I shall not be moved, he is my Rock, my Saviour, and defence.* Faith, it is the Engine by which wee doe all, by which we prevaile with God, and overcome the world, and all the snares on the right hand, and on the left, it is that whereby we doe all: therefore we had need to keepe it in exercise, and inure it, that we may have it to manage and use upon all occasions. It is not enough to have faith in us, but we must live by it, it must not only live in us, but we must live by it: this is another way to strengthen this faith, and assurance, and trusting in God.

Verse 6.

The next is to practise that I spake of in the forenoone, to grow poore in spirit; *for they shall trust in the name of the Lord.* Let us labour more and more to see our owne wants. A Christian should have a double eye, one to looke to himselfe, and his owne wants to bee abused, another eye to Gods promise, to Gods nature, to trust in God; and thus wee should passe our dayes: the more we can empty ourselves, the more wee shall bee filled with God. Wee see here in the Text the way to trust in God, to be poore in spirit. The reason

4  
To be poore in spirit.

reason is in nature : whosoever is not poore in himselfe, and sees a necessity, hee will never go out of himselfe, for he hath some other supply. Therefore if we would learne to trust in God, we must learne to empty our selves of all selfe-confidence, by observing our weaknesse and wants, by taking notice, not so much of our graces, as of our wants. When *Moses* came from the Mount, his face shone ; he knew not of it, all the world about him knew it besides himselfe ; but he observed it not, saith the Scripture : so when a Christian considers not (specially in temptations to pride) what he hath, but what he wants, how little good hee hath done, how many evill thoughts and actions have passed from him, how short he is in fruitfulnessse and thankfulnessse to God ; this is the way to trust in God : for then wee will keepe close to God, when wee doe see our owne weaknesse:

5.  
Get sanctifica-  
tion.

And let us labour to have a spirit of sanctification, to have our soules more and more renewed to trust in God, or else all other courses are nothing : for when it comes to particulars, if the soule be not sanctified, there is no correspondencie and harmony betweene it and God. How can an un sanctified soule close with a holy God ? Therefore we must labour to be good, and to do good, as the Apostle *Peter* saith, *To commit our soules to God in doing good.* Let us labour to bee good, to get grace, and then there will be a harmony, a connaturalnesse betweene a holy God, and a holy soule, and then we shall trust, and relye upon

upon him easily. Where there is not grace in the heart subduing corruptions, when it comes to particulars, whether to trust in God, or man; then the soule will rehell and scorne (as it were) trusting in God: it will go to wits, to friends, to favours, and other helpes.

Let a man be never such a scholler, of never so great parts, when hee comes to any shift, if hee have not grace in him, he will disdaine out of pride of spirit (as every man naturally is deeply proud) to relye upon conscience, and upon the truth and promises of the word, and upon such termes; these be weaker things; no, he will stirre Hell rather, and Earth, and all meanes; he accounts it greatnesse that he can doe so. It is only the holy man that will cleave fast to God, and to his truth and word; for he relissheth it: the Spirit that penned the Scriptures, and the promises, it rules in his heart, and therefore he relissheth them: Oh these promises are sweet! And as he can trust the promises, so he can trust God, because (as I said before) he is acquainted with him. Where there is not a gracious heart, there will never be a beleeving trusting heart.

There is in God infinitenesse of wayes of supply, let us labour therefore for a prudent heart, to learne the skill of fetching out of God for all necessities. As our want is, so let us fetch supply from some Attribute of God, and some promise answerable. This is the wisdom of the Saints of God: are we in extremity? then vvith *Iehoshaphat* say, *We know not Lord what to do, but our eyes are towards thee.*

Are

6.  
Prudence;

Are we perplexed, that we want wisdom, then go to God who is infinitely wise : consider him so, for he is fit for the soule, nay, he exceeds all the maladies and wants of the soule : there is not only abundance in God, but redundance and overflowing abundance : therefore there wants but skill to make use of what is in him for our turne. Are we wronged? go to God that *judges righteously*, consider him in that relation, as a God *to whom vengeance belongeth*. Are we overpowred? Go to God *that made Heaven and Earth, to the Almighty God*. Are we troubled with the sense of sin? Go to God that is *the father of all mercy, and God of all comfort*. Are we cast downe and no man regards us? Go to God that styles himselfe *the comforter of the afflicted*. This is the skill that faith learnes, not only in grosse, to thinke of God, but to think of God answerable to all occasions; as indeed there is somewhat in God to satisfie the soule in all extremities whatsoever. I beseech you let us learne to doe thus. What a happy condition is he in, that hath learned to inure his soule to trust in God, for the removall of all ill, and for the obtaining of all good, he is sure of all. *For God is a Sunne and a Shield*, a Sunne for all that is good, and a Shield to defend us from all ill : hee is so to all that trust in him, he is a buckler, and an exceeding great reward, he is a Buckler to a ward and shield ill from us, and an exceeding great reward for all that is good : therefore in how happy a condition is the soule that is acquainted with this blessed exercise of trusting and beleiving in God? It is a state wherein we shall

shall be kept from all ill. I meane from the ill of  
ills, not from the ill of sense, but from the ill of  
ills, and from the poyson of all ills. What soever ill  
we endure, there shall be comfort mixed with it,  
and it is better to have it, then the comfort: what  
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times larger faith to graspe the promises,  
we should carry away larger com-  
fort and strength.

*Jer. 17.*

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FINIS.

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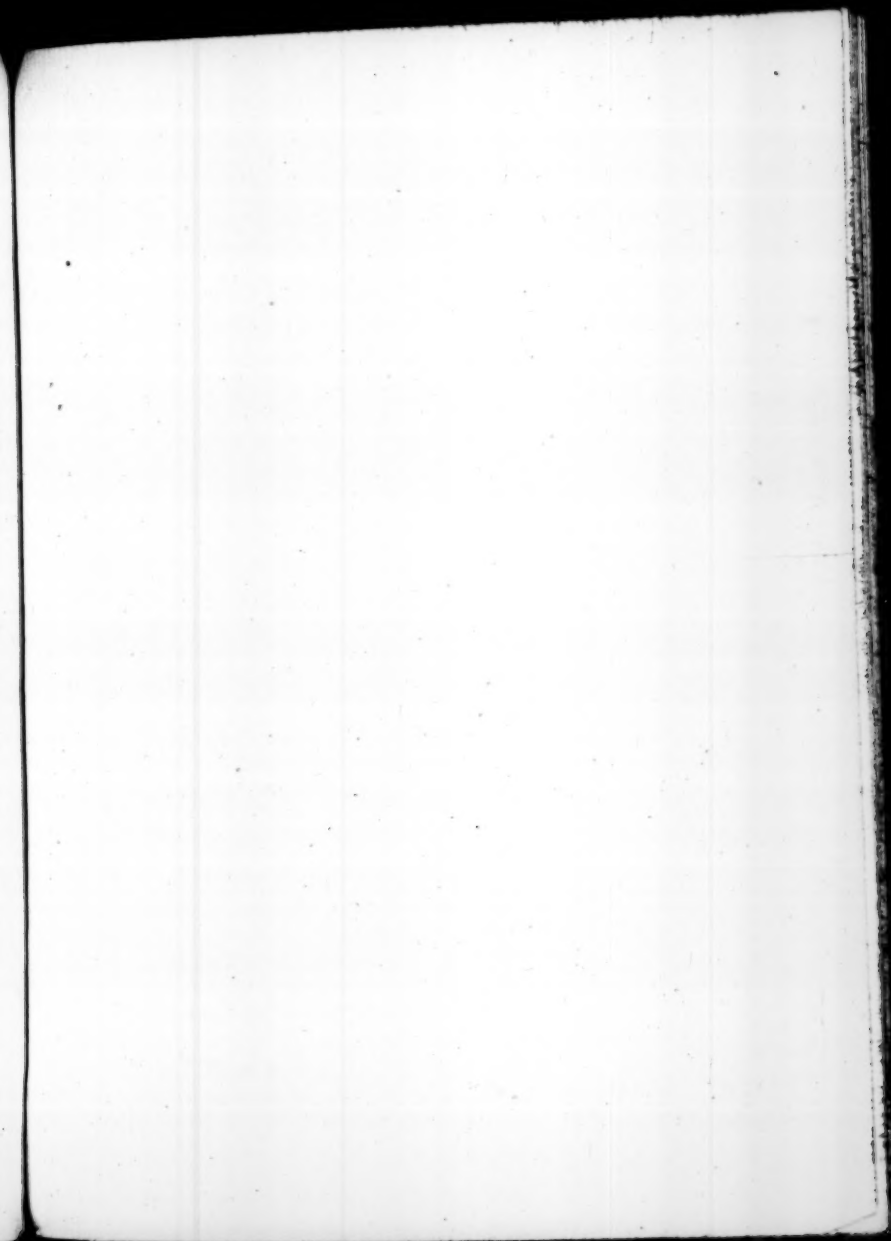
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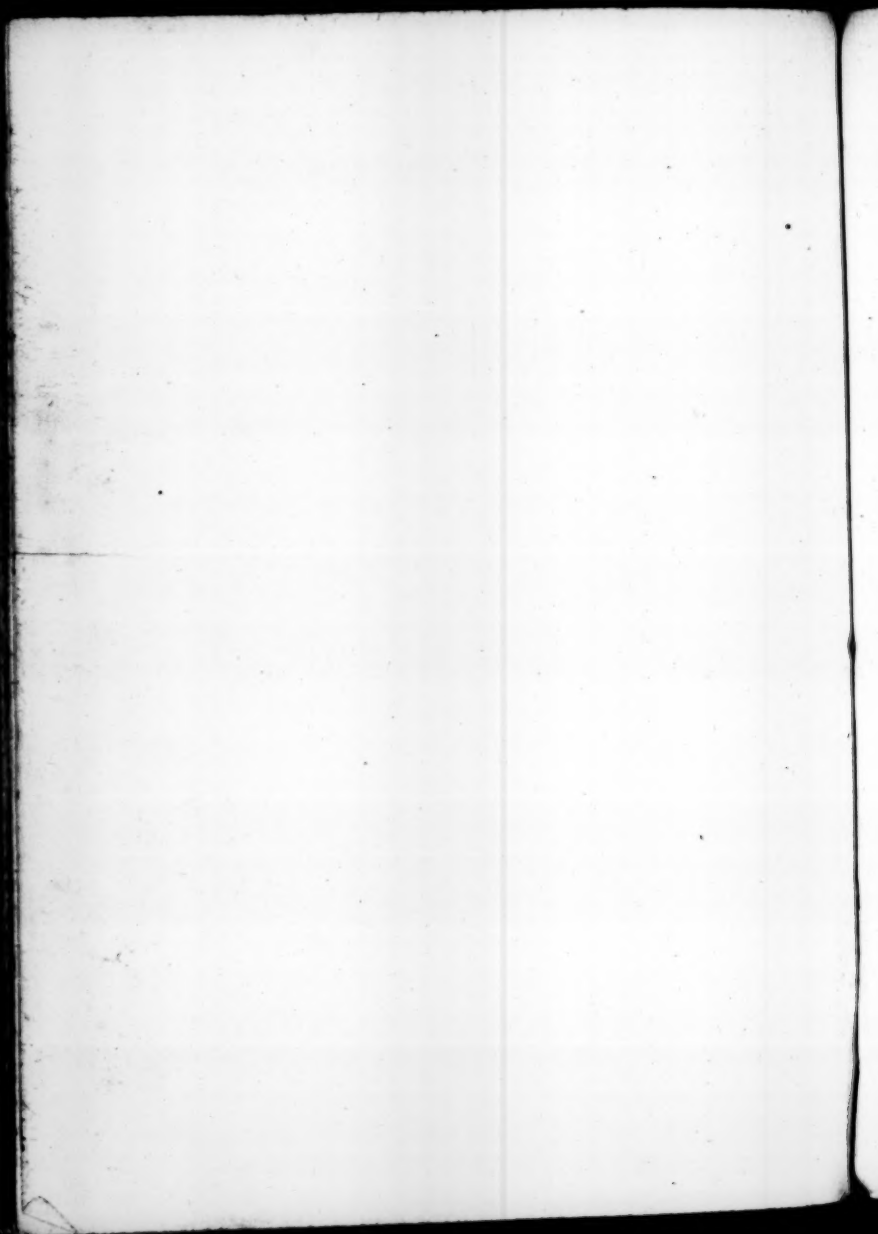
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